

# A MANVALL

## OF DEVOUT MEDITATIONS AND EXERCISES,

Instructing how to pray mentally.  
*Drawn for the most part, out of the spi-  
rituall Exercises of S. Ignatius.*

DIVIDED INTO THREE BOOKS.

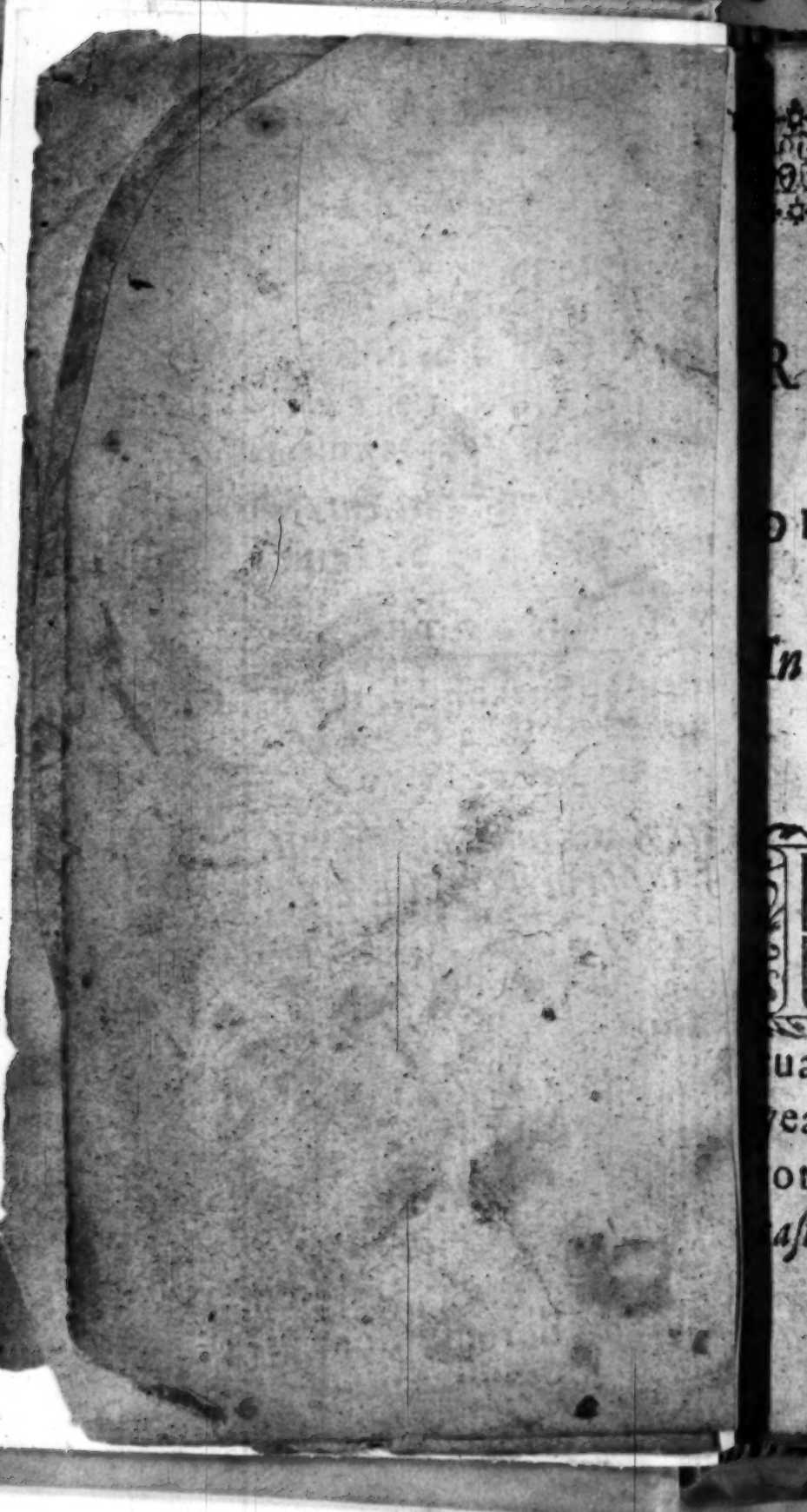
Written in Spanish by the R. F.  
Thomas de Villa-Castin of the  
Society of IESVS.

And translated into English by H. M.  
of the same SOCIETY.



Superiorum Anno 1624.





TO THE  
RELIGIOUS  
BROTHERS  
OF THE SOCIETY  
OF JESUS,  
*In the English Novitiate of*  
WATTEN.

RELIGIOUS  
BROTHERS,  
I send you heere  
a Manuall of spiri-  
tuall Exercises, set forth some  
yeares agoe, in the Spanish  
tongue, by *Fa Thomas de Vill-*  
*astin* of your Society, now  
transla-

THE EPISTLE

translated into English: which doubtlesse will produce speciall vertues in you, who haue the same spirit, wherewith it was written. And this hath moued me to present the same to you, in whom I hoped my small labours heerein should be most abundantly recompensed, by the increase of your spirituall Comfort and Profit.

I was furthermore induced heereunto, because I deemed no Booke more fit to be presented vnto you then this, being deriued, as it seemeth, frō the very fountaine of your holy Patriarke S. *Ignatius* his Spirituall Exercises. And I could not doubt, but you the  
Sonnes

## DEDICATORY.

Sonnes of so worthy a Father  
would receaue with great af-  
fection and tendernes, an Or-  
phane of so worthy a Parent.

Another reason was, for  
that I hauing receaued so ma-  
ny, and continuall benefites  
from your Society ( to whom  
I am euer, more then most ob-  
liged ) and neuer yet finding  
opportunity to shew my selfe  
gratefull, answerable to my  
desires: I thought this small  
occasion not to be neglected,  
in offering so meane a present  
vnto you, in signe at least, of  
gratefull memory towards  
your Holy Order.

In this Mannall, you  
may behold and contemplate  
most perfectly, the liuely ver-  
tues

THE EPISTLE  
of our Sauour, & of his  
Blessed Mother, propounded  
vnto you for your dayly Ex-  
ercise of Meditation . Heere  
may you learne to follow, and  
trace out the footsteps of true  
Poverty, Humility, Charity,  
Obedience, & the like. Heere  
may you tast spiritually of the  
most pleasant fruite, which  
from these deuout and pious  
Meditations is gathered. In a  
word, heere may you exercise  
your selues in all the heroicall  
acts of Vertue, which our  
Lord & Maister Christ Iesus,  
the most exact & perfect pat-  
terne of all Perfection, hath  
left vnto vs for example.

I will not be tedious,  
thereby to detayne you from  
the



DEDICATORY.

the triall of what I haue promised, by meditating the My-  
steries that ensue. It shall suffice me, that you wilbe pleased to take in good part this my least labour, and now and then, in these and other your deuotions, to remember

*Your humble, & de-  
voted servant,*

**I. VV.**

**\* 4**

**THE**



THE  
PREFACE OF THE  
AUTHOR TO THE  
Christian Reader.



NE of the principall  
Reasons which mo-  
ued me to write this  
Manuall of pious  
Considerations, for the help of  
such as use to pray mentally, is  
the great desire, I know many Re-  
ligious, & other secular Persons,  
seruants of God, haue of some  
brieft Treatise, whereby they  
might with profit spend their time  
in prayer. Wherefore I haue  
thought

## OF THE AVTHOR.

I thought good briefly to set downe  
the summe of that, which many  
graue Authors, and Masters  
of spirituall life, haue more large-  
ly and profitably handled. Whose  
doctrine ( especially those of our  
own Order) I haue endeauored to  
follow, vsing for my chiefe guide  
therin the spirituall Exercises of  
our glorious Founder S. Ignatius,  
to adorne this my little Manu-  
all, desiring to haue that portable  
in our bosome, which ought euer  
to be fixed in our soule & hart,  
laying with the Spouse: Fasci-  
culus myrrhæ dilectus meus  
mihi, inter vbera mea com-  
morabitur: A bund'le of myrrh  
my beloued vnto me, betwixt  
my brests he shall abide.

The Aduertisements placed

## THE PREFACE.

in the beginning, do particularly shew how to treat and converse with the diuine Maiesty, together with the vse of the Meditations & Considerations set down in the three Book: following. The first whereof shalbe of the Last things of man. The second, and third of the Life, Passion, Death, and Resurrection of Christ, placing in every Meditation foure points, ech one of them sufficient for the Exercise of one, or more houres about three seueral things which euery Point shall containe, to wit, Consideration, Examination, and Application to the fruit which out of that full measure of perfection, which Christ exercised in the whole course of his life, may be gathered.

In

OF THE AVTHOR.

In the end of the third Booke,  
I adioyne also severall Meditati-  
ons directing vs both how to pre-  
pare our selves before, and how to  
giue thanks after the holy Com-  
munion; that time being farre  
more fit for Meditation, then  
for vocall prayer. Thus much I  
propose briefly and plainly to the  
pious Reader: for whatsoever sa-  
uoureth of curiosity, cooleth de-  
votion, and hindreth Prayer, in  
which Truth, not Eloquence is to  
be sought.

But because nothing of this  
is to be obtayned without the  
grace of God, I most humbly be-  
seech him to graunt vnto vs such  
plenty thereof, that his most holy  
life and death may be vnto vs a  
perfect patterne, rule, and guide

In  
of



THE PREFACE.

of all our thoughts, words, and  
deeds, that (like true souldiers  
of his spirituall warfare) follow-  
ing our Capayne CHRIST  
IESVS, we may be partakers  
heere in this world of his grace,  
and in heauen of his Glory. A-  
men.



A

# MANVALL

## OF SPIRITVALL EXERCISES.

for the help of such as desire to  
practise mentall Prayer.

### *The Introduction.*



HE that desireth to increase and go forward in spirituall life, let him know, that the certayne and vndoubted way to the same, is the interior and mutuall communication with Almighty God, performed in the holy vse and exercise of prayer: because in prayer vertues are obtrayned, conserued, and augmented. Prayer (as the Apostle Saith)

A

James

James saith ) ascending vnto heauen  
before the tribunall seat of Almighty  
God bringeth vnto men euery good  
and perfect gift, causing such a league  
and vnion betweene God and them  
that it maketh them apt to receaue  
finite graces and benefits from his di-  
uine Maiesty.

Daniell by prayer conuerted the  
fierce and hungry Lyons into meeke  
Lambes. Praier made the fire to loose  
his force, being notable to burne the  
three Children in the midst of the  
flaming fornace of Babylon. Prayer  
stayd the course, & altered the vnto  
forme motion of the heauens, giuing  
power vnto the voice of man to stop  
and detaine the Sunne and Moone  
and that so many houres as was ne-  
cessary for obtayning the victory  
gainst his Enemies. Iacob through  
the vertue and efficacy of prayer  
preuailed against the Angell. Yet  
Prayer tyed the handes and infinity  
power (if so we may say) of the Lord  
of Angells: for by the prayers  
Moyse Almighty God seemed to  
as it were disabled to chastice & strike:

offer

*The Introduction :*

3

sending people, when he said vnto  
his seruant : Suffer me that my fury  
may be angry against them; as if he  
could say : detaine me not with thy  
prayers Prayer finally obtaineth par-  
don for whatsoeuer offences: the Pu-  
blican getteth remission of his sinnes,  
and the Prodigall child returneth a-  
nd cometh into fauour & friendship with  
his Father .

Prayer therefore being so pro-  
fitable and necessary vnto spirituall  
life, and containing withall so many  
and so great helps and excellencies,  
as we haue seene, obtaining by the  
true vertue & power therof what-  
soeuer it will in heauen and earth, it  
is necessary that no day passe ( espe-  
cially with a Religious person who  
desireth perfection ) without prayer,  
but that he spend therein one or more  
hourses.

Some peraduenture will heere  
say, that although he graunt this ex-  
ercise to be both expedient and ne-  
cessary, yet not for him who knoweth  
not how to pray, nor discourse ther-  
of: because considerations do not oc-

### *The Introduction.*

ourre wherewith to dilate and extend  
his discourses, and so his skeine  
shreed being cut off and presently en-  
ded, therewith the gust and desire  
he had to perseuere in this holy exer-  
cise, is also ended, and he wearied  
for that as it seemeth vnto him, he  
profiteth not at all, & thus he leaueth  
it quite off.

To whome I answered (and  
is very much to be noted) that  
such a one should vnderstand, that  
Prayer doth rather consist in affect  
and desires of the Will, then in dis-  
courses and speculations of the Un-  
derstanding; he would not find such  
difficulty, nor yet be discouraged,  
discomforted so much, nor would  
intermit and leaue off his prayer  
soone: and much lesse, if he knew  
that (as the directors and Maisters of  
spirituall life doe obserue) great heed  
is to be taken, that the speculation of  
the vnderstanding, be not vsed in  
excesse, because it doth greatly hinder  
the deuotion, prayer, & effect of the  
Will: especially when we entertain  
our selues with subtil and curious  
confide



considerations.

Whence it commeth to passe  
(as experience teacheth) that many  
times ignorant and vnlearned per-  
sons, pray better, and are more deu-  
out, then those who haue much  
more learning, and their prayer al-  
so often succedeth better, because  
they doe not busy nor distract them-  
selves with curiosities, but forth with  
endeauour by prayer and the first oc-  
curring considerations, to moue and  
excite the Will to affections. And  
to them such humble and ordinary  
considerations, cause more deuotion  
and moue them more, working in  
them greater effects, then high and  
curious do in the learned.

Let vs bring an example, see-  
ing we haue such plenty of them in  
holy Scripture, where the holy Ghost  
with very plaine and common com-  
parisons, doth declare vnto vs most  
high and subtil things. As in those  
words of the 54. Psalm, where the  
Royall Prophet sayth: Who will  
giue me wings, as a doue, and I will  
fly and rest? And S. Ambrose asketh

A 1

the

the question: Wherefore the holy Prophet desiring to fly, and to ascend aloft, required the wings of a dove and not of other birds, notwithstanding there be others more swift then the dove. And he thus answereth, because he knew well that to fly vp to the height of perfection, and to pray well, are fitter the wings of a dove that is to say, the simple and right of hart, then those of sharpe and subtil ynderstanding.

Hence it lolloweth, that if our Lord do shew vnro thee this fauour, that with a plaine and ordinary consideration ( wherof there be many in this Manuall, as if by the only consideration how God became man, was borne, layd in a manger, and dyed vpon the Crosse for thee ) thou art inflamed with his loue, and with desire of humbling and mortifying thy selfe, and in this thou imployest the whole houre; thou hast the made a far better prayer, and much more profitable, then if thou haddst performed it with many discourses, and with high and very learned considerations

## The Introduction.

7

ations and conceites, for that thou  
hast imploied and detayned thy selfe  
in the very best, and most substanti-  
all part of Prayer, and in that which  
is the end and fruite of the same.

Neither doth the perfection of  
Prayer consist in hauing certaine sen-  
sible gustes and consolations, nor in  
hauing great and vnwonted contem-  
plation, for this is not in our owne  
power, nor yet in performing the  
said acts with such sensible feelings.  
But in this the fruite consisteth, that  
thou arise from Prayer very humble  
patient, obedient, indifferent, and  
mortified. And seeing that this is al-  
waies in our owne power (the grace  
of God presupposed) know, that if  
thou wilt thy selfe, thou mayst euer  
make a good and fruitfull prayer,  
which is a thing of very great com-  
fort, for those who giue themselues  
to this holy Exercise.

Wherefore it seemeth vnto me,  
that hauing layd so good a foundati-  
on in this Introduction, and sowed  
in so good an earth (as are the harte  
of such as desire Perfection) so im-

8 *The Introduction.*

portant seed, we may well hope to gather ( with the Diuine assistance ) not only , Fruit of thirty, but also of threescore , and an hundred fold. Especially obseruing the ensuing Aduertisements ( it being a matter of no small momēt, to performe our prayer in the best manner ) which therefore must be read with leasure , not once, but many tymes, and that with attention and consideration , least we walke as blind men in the way of this holy Exercise.

These Aduertisements instruct how we ought to prepare our selues, how to enter, continue, speake , and treat with Almighty God in Prayer: they shew the fruite & profit which thence is to be gathered, of vvhich though some (to the eyes of worldly iudgment) seeme not to be of such importance , yet are they such in regard of the end which is pretended, for as much as they dispose to the attayning of great matters, vvitout the which we can very hardly be collected and deuout. And nothing is to be esteemed as little, but of great  
moment



## *The Introduction.*

moment, when it is done with intent  
and desire thereby the more to please  
and serue our Lord. Whereupon  
the Holy Ghost saith: that he who  
loareth God, neglecteth nothing, nei-  
ther in little, nor in much: because  
that euery little helpeth and furthe-  
th that which is great, & the great  
cannot be conserued without the  
little.

### THE I. ADVERTISEMENT.

*How we ought to prepare the  
matter for Prayer.*

IN the Euening before we goe to  
bed, let vs euer read one or more  
points of the meditations contai-  
ned in this booke, whereof the day  
next following we are make our  
prayer. And the better to put away  
vncleane & vnckeane imaginations, which  
the night, more then at other  
times the Diuell vseth to raise in the  
man'sy, let vs fall asleep, thinking  
upon the aforesaid Exercise. And in  
the morning as soone as we awake,  
let vs offer vnto God all our thoughts,

A s

wordes,



wordes & deedes of the day to come  
This done, we may presently call to  
mind, the points of the Exercise  
which we read ouer night, endea-  
uouring to imprint in our memory  
the verities of our holy Faith: for if  
the vnderstanding be occupied in o-  
ther extrauagant imaginations, they  
will be an occasion of distraction,  
floth, and ircksomnes in prayer, yea  
and a cause sometimes the sooner to  
leauē it off.

S. Bonauenture, and S. Thon  
Climacus, esteeme this aduise very  
important: and it may well be that  
from them our Holy Father Ignatius  
had the same, whome we know both  
to haue vsed it himselfe, and to haue  
commended it vnto vs his children  
very seriously. For we read of him,  
that not only in his beginning, but  
also euen after he was become an old  
man, he did read & prepare his pray-  
er ouer night, and went to rest with  
this care of well performing the same  
in the morning. No man therefore is  
to think, that this thing only is to  
serue for Nouices & yong beginners.

And

And generally this Holy Man,  
our B. Father, was wont to say, that  
upon the obseruation of these & like  
aduises ( which he calleth Additions,  
& we Auertisments ) dependeth in  
great part the good successe of prayer,  
and that we reap the desired fruit &  
profit thereby. And we who be his  
children, do proue very ordinarily,  
that when we go well prepared, and  
do exactly obserue these aduises, our  
prayer succeedeth well; and that it  
calleth out contrary when we are re-  
missive & negligent therien.

THE II. ADVERTISMENT.

*How we ought to prepare our selues to  
speake vnto God, in mentall Prayer.*

**A** Little while before we enter  
into Prayer, let vs consider  
what we go about to do, and  
with whom we are to speake and ne-  
gotiate. For it is the counsaile of the  
holy Ghost, which saith, That be-  
fore prayer we prepare our soule: &  
to goe without preparation, is as it

were to tempt God, pretending to obtayne the end and fruit of prayer without vſing the meanes ordayned to attayne the ſame. This is alſo Saint Thomas & Saint Bonauentures Doctrine, who do greatly commend vnto vs, that we diſpoſe & prepare our ſelues for Prayer by ordinary means, nor expecting miracles frō Almighty God without neceſſity: much like as if one ſhould ſay, I will not eate for God can preſerue my life without meate, for this were to tempt God, whoſe will is, that we conſerue our temporall life which he hath giuen vs, by proportionable means for that end, which is, at accuſtomed tymes to take our conuenient repaſt.

In like manner it is the will of God that we pray well, and with great attention, but he graunteth this ordinarily vnto vs, by the conuenient meanes of due preparation, as a thing very neceſſary for the eſchewing of the foreſayd inconueniences in our cōmunication with him in Prayer. For if experience teach, that thoſe who go to ſpeake with a King to ob-

taine

toaine some temporall fauour, they  
 first forethinke and consider, with  
 what reuerence and ceremonies they  
 are to enter, how they are to stand in  
 his Royall presence, what they are to  
 say, and with what respect and exte-  
 rior comortement they are to car-  
 ry themselves: With how much  
 more reason then ought he, who is to  
 negotiate, and present himselfe be-  
 fore the King of Kings, and Lord of  
 Lords, to handle a businesse of such  
 consequence & impbriace as is the sal-  
 uation of his soule? How meet (I say)  
 is it that he enter into, and be present  
 before such a Maiesty, with all the  
 care and reuerence aforementioned,  
 yea and with much more if it were  
 possible. For so much difference there  
 is betweene King and King, Lord &  
 Lord, businesse and businesse, as  
 betweene Heauen and Earth, Crea-  
 tor & creature, God & man.

**THE**

LOYOLA, D.C. 1811



THE III. ADVERTISMENT.  
Of the place conuenient for Prayer.

**VV**HEN we will talke and communicate with any friend of ours concerning matters of importance, and wherein we receiue much contentment, we commonly take him aside, or walke with him into the fields, or we shut our selues vp in some chāber, where no body may interrupt or hinder vs. After the same manner it is most expedient for him that desireth to pray well, and to conuerse and negotiate with Almighty God concerning his saluation ( which is of more weight and consequence, then any thing vpon earth ) to seeke a place most retyred and quiet, where no body may disturbe or hinder him.

A Religious man, if he may make his Prayer in the Quite, or Church, it is better ( being in the presence of the most B. Sacrament ) but if this may not be, his Cell or Chamber will be best, A secular person



on in his Oratory, and if he haue  
one, let him procure to shut him-  
selfe into some retyred place, shutting  
the windowes & doores of his cham-  
ber, for so Christ our Lord counsai-  
eth, saying: When thou shalt pray,  
enter into thy chamber, and hauing  
shut the doore, pray to thy Father in  
secret: for with this secrefye and qui-  
etnes the senses are more recollected,  
and the soule more liuely and attent.  
Of this we haue example in S. Anto-  
ny, Arsenius, Macarius, Pacomius  
and other Saynts, in whose histories  
we read, that they betooke theselues  
into desert and solitary places, that  
so they myght be the more retyred.

And we see that our Lord him-  
selfe (the Saint of all Saints) did pra-  
ctise the same: for when he was to  
begin the preaching of his Gospell,  
he retyred himselfe into the Desert,  
remayning fourty dayes and fourty  
nights in prayer: and other times he  
went very often to spend the night  
into the mountaines and gardens,  
where retyring himselfe for the time,  
and leauing his Disciples, he set him-  
selfe

himselſe all alone to pray; not for that his moſt ſacred Humanity ſtood in any need of a retired place to pray in (wherein nothing could be an impediment vnto him in that holy Exerciſe) but only to ſhew and inſtruct vs what neceſſity we haue of a retired & quiet place to pray, with attention & recollection of mind. And certayne it is that if darkneſſe did not help much vnto recollection, Saint Antony the Abbot would not haue complayned of the Sunne, that when it did riſe, it deprived him with his beames and brightneſſe of the quiet of contemplation. And although it be true, that to make choiſe altogether of a ſolitary life, is not fit for all, but rather for very few; yet to ſeek a ſolitary, retyred, and quiet place to conuerſe alone for ſome dayes with God, and euery day for the ordinary time of Prayer (whereof we now treat) appertaineth vnto euery one.

But let vs put the caſe, that we cannot haue any retired place, nor any ſuch opportunity as we ſpeake of, yet were not this a ſufficient cauſe

to say, that we could not, or had not  
any such quiet place wherein to pray,  
as hath beene sayd: for he that is de-  
vout to pray, and to adore God pre-  
sent in euery place, may doe it in a-  
ny place. For not only Adam in Pa-  
radise, but Ioseph in the prison, Iob  
upon the dunghill, Daniell among  
the Lyons, and Ionas prayed and  
blessed God in the Whales belly. And  
we read of the holy Virgin S. Agnes,  
that the foule and vncleane place  
whereinto she was thrust, became  
into her a house of Prayer. And if  
this be true, as indeed it is, it follow-  
eth that we may pray, honour, and  
praise God in any place whatsoeuer.

THE IIII. ADVERTISMENT.

*What tyme is best for mentall Prayer.*

**N**EXT after a retired and secret  
place, a conuenient and fit time  
is to be procured for Prayer:  
and the best time is (as S. Bonauen-  
ture noteth) after midnight till the  
breake of day: & out of all this time,  
we

we may choose the houre of meditation, wherein the most easy is the first houre in the morning. To which effect it will be needful that we lead an ordered life, going to bed at such an houre, that hauing slept so much as is necessary, we may rise in due tyme: for so we find that when God would visit his Saints & discover vnto them his sacred misteries, he vsed ordinarily to make choice of the night; so he did vnto Samuel disclosing vnto him meruailous secrets in the temple. And to the most glorious Virgin sending vnto her his embassage from heauen by his Angell. So to S. Ioseph, admonishing him to fly into Ægypt. And to the three Kings, aduising the that they should not returne vnto Herod.

These, and the like reuelations Almighty God doth vse to reueale by night, as his Prophet sayth, which is an euident signe that this time is most apt for the conuersation with God & to contemplate celestial thinges, for then with the darkenesse and silence of the night, with the repose & quiet of all creatures, the mind is more re-

colle&



collect and attent. And so confesseth David, that at midnight and in the morning he rose to pray, and to praise Almighty God: but notwithstanding that this time be most conuenient for mentall prayer, yet if then we cannot doe it, we may take any houre of the morning or euening; and if in that also we be hindered, then the neerer vnto the morning or euening the better, and so much more profitable wilbe our recollection: for the neerer the morning, the more our spirits haue vigour and force, the head is better disposed, and the body refreshed; and in the euening, the refection taken at noone doth lesse hinder, and so we shall find our selues, more able and ready to pray, and more apt to endure and perseuere therein.

### THE V. ADVERTISMENT.

*Of the presence of God, helping to attention and reuerence in Prayer.*

**H**A V I N G chosen the time and place where we are to pray: first of all we are to make the  
 signe



signe of the Crosse, and ioyning our hands togeather stand and pause for the space of a Pater Noster, then lifting vp our hart, and the powers of our soule to heauen, we are to behold and as it were to place our selues in the presence of the liuing God, being vndoubtedly there by Essence, Presence, and Pouwer: considering that we are not all alone, but before that great and infinite Maiesty of Almighty God, then, and there, looking vpon vs according as the great Prophet Elias did when he sayd: our Lord liueth, the God of Israel, in whose sight I stand. And heere with quickning our fayth, let vs make to this our Lord and God (three in person and one in essence, whome innumerable Angels doe adore) a great and profound reuerence, bending before him the knees of our hart, and body vnto the ground, one, twice, and thrice, adoring and worshipping the three diuine persons, first the Father, then the Sonne, lastly the Holy Ghost.

And this humiliation wherewith

we

we begin our Prayer, is not only to be exteriour and with the body, but also interiour and with the mind, entering into our selues, and considering that we haue not any thing of our selues, eyther in Being, Substance, or value, nor any thing but innumerable sinnes, for which we deserue everlasting payne and torment. And this may be an effectuall meanes to pray well, for by this humiliation the iust become more iust, and the holy more holy. Wherof giue testimony Abraham, Tobias, Daniel, and other Saints, of whome the holy Scripture relateth, that they began their prayers by humbling themselves. And by this sinners obtayne mercy, and become iust. Manasses King of Israel (a great sinner) and the Publican in the Gospel, by humbling himself in his Prayer, went thence iustified. And so shall we, without doubt, if we humble our selues in like manner, as we ought to do.

THE VI. ADVERTISEMENT  
*How, and with what composition of body we ought to pray.*

**T**HE composition of body, in Prayer, is to be wayghed, and vsed according to the health, disposition, and forces thereof: now kneeling if we be in good health and able, now prostrate vpon the ground, sometimes standing, especially if drowfines do molest and trouble vs, sometimes sitting with humility, if our indispositiō require it, yet so, that the humble manner of our sitting, declare the desire we haue not to rest, but to pray. For if the body should be in payne or torment, we cannot haue the repose and quiet of mind which is required for this holy exercise: although sometymes it wilbe good to mortify and punish the body therein also, not graunting all that it asketh: especially if thereby we finde our selues remisse, negligent, and distracted.

We haue many examples in  
 the

the holy Scripture of the exterior reuerence which the holy Saints vsed in prayer. Of that great seruant of God Moyses it is sayd, that to pray vnto God in the mount Synai, he did prostrate himselfe vpon the ground. And of Daniell, that he prayed bowing both knees vnto the ground. This manner of reuerence did our Lord Iesus Christ himselfe vse, in the long prayer made vnto his eternall Father in the garden, where kneeling downe he prostrated himselfe vpon the ground, and it is credible that he did the same other times, as when he went to pray in the mountaines.

This example, the Apostles & other holy Saints haue followed. And amongst the rest it is recorded of S. James the yonger, that through continuall kneeling both by day and night, his knees became as hard as those of a camell: teaching vs thereby the great esteem we ought to haue of exterior reuerence in Prayer, as a thing singularly helping interior deuotion, greatly glorifying God, & of meruailous edification vnto our Neigh-



Neighbours. Let vs therefore en-  
procure to glorify him, and edify our  
Neighbour, when we pray.

### THE VII. ADVERTISEMENT

*How we ought to conuerse and speake  
with God in Prayer.*

**T**HE manner to conuerse with  
Almighty God in mental Prayer  
must be not with exteriour  
but interiour wordes: not long,  
for all the time our Prayer endureth  
but brieft and in few words, according  
as our Blessed Sauour teacheth  
vs in the Gospell, saying: When  
you pray speake not much. And St.  
Augustine expounding this place of  
the Gospell noteth, that it is one  
thing to speake much, and discourse  
with the vnderstanding, and another  
thing to stay long in the act of loue  
and affections of the Will. Where-  
fore the former is that which is to be  
auoyded in Prayer, for that is only  
to speake and prattle much; whereas  
the busines or nature of Prayer, consisteth  
not in many words, neither



the way to negotiate with Almighty God, to vse much Rhetorike, abundance of discourse, and curious conceits, but rather by sighes, teares, and compunction of hart: For although we say nothing with our lips, we may cry neuertheless with our hart as Moyses did, vnto whom our Lord said: Why cryest thou vnto me? whereas the Holy man said not a word, but only prayed with so great labour and efficacy in his hart, as he had cryed out aloud vnto God.

We therefore in this manner ought also to make our prayer and vnto Almighty God, and if peruenture heerewith we find our selues distracted, being not able with our discourse to prosecute our Prayer with that quiet and repose we desire, we rather find our selues assaulted with diuers thoughts & distractions, it will be good to make vse of a remedy which the R. Father M. Iohn Lagineth in one of his spirituall Exercises, saying: That we must cast our selues at the feet of Christ, being sorry for the fault, and cause giuen  
 . B of

of that distraction : And so complaining and lamenting in humble and louing manner , we may say vouchsafe these , or the like wordes .

How is it possible, O my God that thou wilt permit, that I so base creature , and so vile a worme , stand in presence of thee my Creaour and Maker with so little reuerence, attention and deuotion , and so much distracted ! Do not permit so vnworthie a thing , I beseech thee . Then turne to thy soule , and say vnto her : my soule reflect vpon thy selfe , looke what thou dost and with whom thou speakest . Consider , that perhaps this may be the last houre that thou hast to pray in, and that this may be the last day of thy life .

This done , let vs returne our prayer againe and interiour communication with God , as hath been said , and if neuertheles we cannot cast off and be rid of these distractions as being perhaps the iust & deserved chastizement of Almighty God , for the great and manifold sinnes of our life past , and present negligence

may say vnto him.

O my God, I accept with a  
good will, and do reioyce to  
receiue from thy hands this Crosse of  
poverty & drinesse, this distraction,  
incomfart, and spirituall solitude of  
being thus forsaken of thee, and left  
to my selfe. And we may be assured  
that with patience and humility, and this  
conformity with the will of Almighty  
God, to be a very good Prayer,  
more acceptable vnto his diuine  
Maiesty, then the Prayer would be  
which we desired to make: for sancti-  
ty and holines of life doth not con-  
sist in hauing the gift of Prayer, but  
in doing the will of Almighty God.  
If his diuine Maiesty do please  
to conduct vs by this way, yet euen  
then we shall not faile to become  
more and perfect, as well as in the o-

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Loyola, St. Ign.

## THE VIII. ADVERTISEMENT

*With what force, and attention  
ought to pray.*

**T**O the end that our Prayer  
performed with recollection  
attention, it importeth ve  
much, not to take it in hand as a  
sineffe of little, or small moment,  
rashly but aduisedly, not sleepily  
drowsily, nor with a slow and  
heart, but with a liuely, attent, an  
vndaunted courage: for otherwise  
should not be void of fault, & mig  
iustly feare the malediction and cur  
of the prophet Ieremy, who saith  
Cursed be he that doth the worke  
our Lord fraudulently. And it is ma  
nifest that this worke of God men  
tioned by the Prophet, is Prayer.

Neither yet is such and so gre  
attention and force to be vsed  
prayer, as if by force of armes (as  
may say) we would seeme to get an  
conserue attention and deuotion: For  
so in lieu of pleasing & sweet milke  
we should wring out bloud, as the  
wisdom

Freedom of God signifieth in the  
 ouerbes. And so this labour and  
 he would serue to no other end,  
 to breake and weary the head,  
 and ouerthrow our health: causing  
 vs a certaine feare and horreur of  
 this holy Exercise, the which also we  
 should then be forced to intermit and  
 lye off in the mid-way, for want of  
 forces to continue, as they vse to be  
 fainting vnto the way-faring man,  
 when he maketh ouermuch hast in  
 the beginning of his iourney.

Wherefore to eschew these two  
 extremes, such a moderation is to be  
 used, that neyther by ouermuch stri-  
 uing for attention the head be wearie-  
 ing, nor yet by ouermuch carelesnesse  
 and negligence our thoughts be per-  
 mitted to wander without restraint:  
 For one of the things which are wont  
 to trouble and hinder vs very much  
 in Prayer, are these importunate and  
 unreasonable thoughts which occurre  
 well through our owne frailty, as  
 also by the suggestion, subtilty, and  
 malice of the Diuell, labouring to  
 hinder our praiers and attention.

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Where

Loyola, St. Ign.



Wherefore the remedies which are to vse for the ouercoming of with the grace of God, may be the that follow.

First, not to behold, regard, search into, or fight against euery one of them in particuler, but rather turning our mind from them, to cast them away, yea and making no account of them, to prosecute and go on without stay in our meditation ready begun.

The second and most principall remedy, must be the true loue of Almighty God, for therby is obtained a sweet repose, and deuout attention in praier: Hereby with ease vaine and fruitlesse thoughts are expelled and banished out of the mind both in, and out of Prayer: For Truth it selfe saith, Where thy treasure is, there is thy hart also; that is to say, whersoever our loue and affection is, and the thing we much esteeme, there is our thought: so experience it selfe teacheth, that whatsoeuer we loue or desire much, that we continually thinke on without labour.

hour or difficulty : yea and without  
any endeouour of ours, euen of them-  
selves our thoughts will ever be run-  
ning vpon that which our hart loueth  
and desireth .

Let vs procure therefore , with  
all our endeauour , to increase & goe  
forward in the loue of God ; for by  
how much the more we shall loue  
him , so much the more easily shall  
we thinke of him , and without la-  
bor or difficulty be vnited with him .  
And thus with a quiet & sweet repose  
we may find our desired attention &  
 deuotion in Prayer .

# THE IX . ADVERTISMENT.

*How in Prayer we are to passe from one  
point to another .*

**VV**HEN Almighty God shall  
mooue our Will with a-  
ny affection, through the  
consideration of any one point in that  
mystery wheron we meditate , we are  
not to passe vnto another, but therein  
if we can , to spend the vvhole houre  
or time of our Prayer , and so inter-  
rupting

rupting the discourse of our Vnderstanding, it is good to make a pause and stay in some affection and desire of the Will, vntill we haue satisfied our selfe therein, and imprinted it very well in our mind, because for the spending of an houre or more in Prayer, many pointes are not necessary, nor variety of discourses and considerations: neither is it needfull by and by to passe from one consideration to another, or from one point to another; but finding one which of it lesse affordeth sufficient matter to worke vpon, abide sometime therein, weighing and pondering it with leasure & attention, vntill our will be moued to some affection of moment, or admiration of such or such a benefit, or with some speciall desire of seruing our Lord, who hath laboured so much to bestow that benefit vpon vs. And vpon this we are to insist, as long as it shall endure, though it be the whole time of our Praier.

This is a very important aduise,  
and for such is left by our B. F. Ignatius

as in his booke of Exercises, where  
he sayth : That hauing found the  
feeling and deuotion we desire, we  
are to rest and stay there, without an-  
xiety or care to passe any further, vn-  
till we be satisfied. For this is the end  
which we pretend and ayme at; this  
the fruit we are to reap therein; and  
finally this is the marke and scope,  
wherunto we are to direct all the me-  
ditations, considerations, & discourses  
of our Vnderstanding.

Neyther is it necessary that be-  
cause we haue provided two or three  
points, therefore all must needs be run  
ouer in our Meditation: for the nū-  
ber & variety of points are set downe  
that matter of discourse be wanting,  
and that if we should be dry and litle  
moued with the consideration of a-  
ny one point or mystery wherein we  
meditate, we may passe to another.

And if, notwithstanding this, it  
chance that we find our Will not to  
be moued, all the time being spent  
with passing from one consideration  
to another, let vs not therefore afflict  
and disquiet our selues: seeing the



will of Almighty God heerin is fulfilled, which is the principall end we are to pretend in Praier, and not our owne gust and consolation.

## THE X. ADVERTISMENT.

*How profitable a thing it is to repeat  
one and the selfe same thing  
once, or oftener.*

**I**T is a matter of speciall moment, in the consideration of the diuine mysteries which in this booke we haue briefly set downe, not to passe ouer any of them in hast or sleightly, as hath beene said, but by leasure, staying in one & the same point, thereby to ponder it thoroughly. For one Mistry thus well considered, will profit vs more then many superficially passed ouer.

Of this our Lord and Sauour Iesus hath giuen vs example, who in his Praier in the garden, taught this manner of Prayer and perseuerance in one, and the same thing. For not content to haue prayed once vnto his Eternall Father, he repeateth the  
same



Came the second, and third tyme: sea and the holy Euangelist addeth that towards the end, longer then before.

And for this; our B. F. S. Ignatius in his Booke of Spirituall Exercises, both make so great account of the repetitions, which after euery Exercise once, or twice he ordaineth to be made: for that which at the first is not found, may be afterwards found by repetition of the same. And so our Lord himselfe affirmeth: He that seeketh findeth, and to him that knocketh, it shalbe opened. So it hapned vnto that woman of Chanaan, who for her perseuerance in renewing oft her petition vnto our Sauour, obtained of his Diuine Maiesty the desired health for her daughter. So also it will happen with vs in Praier, that returning thereunto once, or more often if need require, and for seuerall dayes renewing and perseuering in the same consideration, we come to discover more vnknown grounds or (to say better) more heavenly mysteries not knowne to vs before. Much

like as entring into a darke chamber at the beginning we see little or nothing, but staying there a while we come to see that, which we could not see before.

## THE XI. ADVERTISEMENT.

*How we are to begin our Prayer.*

**T**His is (generally speaking of all those who giue theselues to the practise of this holy Exercise) that in the beginning and entrance thereof they alwayes make for the space of an Aue MARIA, the Praier commonly called Preparatory, which is as it were a preparatiō to begin Prayer, saying thus:

I beseech thee O Lord, to direct this houre, or time of Praier, to thy greater glory; bestowing vpon me such plenty of thy grace, as shall be necessary to performe it: and I humbly offer vp vnto thy Diuine Maiesty whatsoeuer I shall thinke, say, or do, according to thy holy will, and as it shalbe most pleasing vnto thee.

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THE XII. ADVERTISMENT.

*How the Powers of our Soule are to be exercised in Prayer.*

**M**ENTALL Prayer, whereof heere we treat, is the worke of the three Povvers of the soule: to wit, of the Memory, Vnderstanding, and Will. Noting by the way, that in euery Mystery and point we take in hand, of all the Meditations of the books following, we are to exercise these three powers in Prayer, in manner following.

First with the Memory, we are to call to mind Almighty God our Lord, with whome we speake, setting before our eyes the point or Mystery on which we are to meditate, belieuing with a liuely faith the truth thereof.

Secondly with the Vnderstanding, we are to discourse and consider those things which best may help to moue the Will, pondering and as it were chewing them againe and againe by leasure, to the end we may

And

find our selues moued with the vertue and fruite included therein. For that which is not well chewed, is neither bitter nor sweet: and so neyther Sinne, nor Death, nor Iudgment, nor Hell it selfe, is bitter or loathsome vnto the sinner, because he doth not ruminare and chew these things, but swalloweth them whole, running them ouer rashly, without any mature consideration at all, and little to his profit.

Hence it is also, that we take no gust, nor haue any feeling in the Mysteries of the Incarnation, Passion, & Resurrection of Christ: because we doe not thoroughly ruminare & chew them. Let vs therefore bruize and chew with our Vnderstanding this graine of mustard seed, searching out the precious & diuine vertue which therein is hidden, that is to say, within this holy and diuine Mystery: and we shall see by experience that it doth not only heat and bite vs, but also prouoke and cause in vs teares of devotion.

Thirdly, with the Will, we are



to draw out of that consideration  
undry affections, some belonging to  
our selues, and others to Almighty  
God: for example, Detestation of our  
selus in regard of our offences against  
God, Sorrow for our sinnes, the Loue  
of God and his diuine Precepts, the  
giuing of thanks for benefits and fa-  
uours receaued, Desires of true and  
solide vertues, & of imitating Christ  
Iesus our Lord in those which he ex-  
ercised in his most holy life: to wit,  
in Charity, Mercy, Humility, Pati-  
ence, Meeknes, and Pouerty, and so  
in all the rest: Neglect & Contempt  
of all that the world esteemeth and  
loueth, seeing the small account this  
our highest Lord made of them in his  
life and death: great longing and fer-  
uent desires to suffer, and shed our  
blood for his diuine honour, ponde-  
ring with attention and leasure in e-  
very Mistry, some one of these ver-  
tues, vtill we imprint and settle in  
our Will an earnest desire to obtaine  
it.

And these be the acts which we  
are to exercise with the power of our  
Will,



Will, in the consideration of the life & Passiō of Iesus Christ our Saviour, therby to come to the true imitation of his most perfect vertues. And this third of our Will is the principall, & that wherin we ought to make most stay, as a thing whereof most reckoning is to be made in Prayer; this being alwaies in our power to perform, how dry soeuer wee be, or full of desolation. All these, and the like affections and desires of true and solid vertues, we must put in practise, so that we may profit our selues in some of them by one Meditation, and in some by another, according as the matter of Meditation shall require.

### THE XIII. ADVERTISEMENT.

*The fruit which is to be gathered  
out of Prayer.*

**I**T is a thing of speciall moment, and which maketh much to the purpose, that before we begin our Prayer, we forsee & know the fruit which we ought to gather thereof. For it is to be presupposed, that we

go to seeke remedy for our spirituall necessities, to obtaine victory of our passions, and peruerse inclinations, to procure sorrow for our sinnes, to roote out vices, to plant vertues, to subdue all difficulties which may occur in the way of vertue, weighing first with our selues: and very seriously, what is the greatest spirituall necessity we haue, what is that which hindereth most our progresse in vertue, and that which assaulteth most our soule. And this is that we ought particularly to forethinke, & haue in readinesse, therein to insist, and to obtaine that our desire in Praier. As if we find our selues to want the vertue of patience, thither to direct our considerations, for the attayning of a true desire to suffer and endure for the loue of God things painfull, and contray to our liking. If our chiefest want be Charity, then to make firme purposes, to shew our selues affable, courteous, and sweet unto our neighbours, not to contriuate, or do them any harme, but rather all the good we can &c.

For

For it were a great folly & deceit for one when he goeth to pray, to lay hand vpon that which first offereth it selfe, and not that whereof he hath most need. For we see the sicke person going to the Apothecaries shop, doth not so, but maketh choice of that which is most to the purpose for the curing of his infirmity. So we see that blind man in the Gospell to haue done, who went to our Sauour, crying and beseeching him to haue mercy on him, whome when our Lord asked, what he would haue him to do vnto him, he forthwith represented vnto him his greatest necessity, and that wherin he receaued most affliction, which was the want of sight, and of this therefore he craueth remedy. So that we see, he did not demand any other thing, whereof he had also need: for he did not say, Lord, Bestow a garment on me, for I am poore: giue me necessaries to maintaine me for I am in need: these thinges he did nor beg, but all the rest omitted, he implored remedy for his greatest necessity.

After

After this manner we see the holy Prophet Dauid to haue done , for he directed his Prayers to obtaine that which he desired , and had most need off , and so he sayth in one of his psalmes : One thing I haue asked of our Lord , this will I seeke for , and procure vntill I obtaine it . Euen so we ought to doe in our Praiers to Almighty God , insisting & perseuering therein vntill we obtaine. And hauing once preuayled against that vice, passion, or bad inclinatio which did most afflict and molest vs , then are we to fall in hand with another , & thus in time we shall subdue and cut off the heads of them all with the sharpe & piercing sword of Prayer.

But heere it seemeth vnto me that some will doubt and say: How is it possible for me to apply this point of Prayer, & mystery which I meditate, and wherein the charity of Christ and his loue towards me doth most appeare, and wherein his greatnesse and goodnesse is most apparent, to the necessity I haue of humility, patience, purity, and other vertues: And how



how (when thinking on the glorious mysteries of Christ) can I haue sorrow for my sinnes, and in his dolorous and painefull passage, ioy, and spirituall contentment? Wherto I answer two things: the first, that it cannot be denied, but that some Mysteries are more to the purpose then others, to gather the fruit of some vertues more then they be for others. Let vs put an example: In the birth of the child Iesus, who doubteth but that the humility & pouerty which Christ there did practise and experience in his owne persō, do shine most bright, and are most eminent in that mystery. In the crowning with thornes, the contempt of worldly honour. In the whipping at the pillar, the mortification of the flesh; and in the mystery of the Crosse, the humility, patience, and obedience which Christ exercised, suffering himselfe to be nayled thereunto.

The second thing is, and that of much importance to be knowne, that vpon whatsoeuer point or mystery we meditate, we may apply it to

the



the vertues we haue most need of, & most for our purpose; for that the consideration of euery one of them is certaine diuine Manna, which tasteth to euery one according to his desire. If we will that it tast of humility, then of humility the consideration of sinnes, of hell, & of death will saour and tast. If of patience, and the loue of God, hereof the Passion and Redemption of Christ will tast, being euery where full of motiues for the one, & incitements to the other. If of poverty and mortification of the flesh, and so of all the rest, the most holy life of our Lord Iesus will affoord vs matter for our spirituall gust in ech one abundantly. But let vs see the practise of this, declaring it by some few examples.

Put the case we meditate vpon some part of the Passion, and Paines of our Sauour, & would draw therout desire and affection of ioy and spirituall gladnes: Consider to this end, and reflect vpon the exceeding great glory and praise which through these paines and ignominies did arise  
vnto

vnto God both in heauen and earth, and the infinite good of grace and glory which by meanes of the sufferings and labours of Christ, were purchased for mankind: and heerat we may reioice, therein fulfilling the counsaile of the Apostle: Reioice in our Lord alwaies.

If we meditate vpon the glorious Resurrection of Christ our Lord, and desire to haue sorrow for our sinnes; Consider that this our Lord doth therefore rise againe, to bestow on vs the life of grace, deliuering vs from the death of sinne; and by the beauty of the glorious life which he promiset in this spirituall Resurrection, we may gather the lothsomnesse and deformity of the death of sinne, from which, by his death, he deliuered vs. And thus we may moue our selues to abhor and detest a thing so vgly as sinne is, and to loue and imbrace the beauty & seemlinesse of grace.

If meditating on the Ascension of our Saviour, we desire to reape the fruit of patience, let vs see how well

the

the eternall Father rewarded his most  
Sonne, for the paynes he suffered  
for his loue, that we may likewise  
have patience in ours.

Finally, if thinking vpon the  
most holy lyfe of Christ, we would be  
coued to the contempt of the world:  
Behold the little reckoning he made  
of the honours and vaine estimation  
therof, & that the glory which ought  
to be esteemed, is the Eternall, which  
Christ our Lord hath and doth com-  
municate vnto his.

But now, all this supposed  
which hath bin said, that which here-  
in maketh most for our purpose, is,  
the light and direction of the holy  
Ghost, who in what mystery soeuer  
we shall meditate, will best suggest  
and graunt vnto vs the feeling of the  
vertue we most pretend, and which it  
behoueth vs most to seeke for, and  
to obtaine at his holy hands.

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THE XIII. ADVERTISEMENT  
Of Iaculatory Prayers to be made both  
in, and out of Meditation.

**I**T is a very good remedy to exercise and stir up the soule that prayeth, as well in time of distraction and driness in meditation, as to conserve deuotion in the rest of the day, to walke alwaies as in the presence of Almighty God, and no less for such as haue not health to pray or meditate, to vse some short prayers or iaculatory aspiratiōs, which are as if one should cast a dart or shoot an arrow of feruent affection vnto heauen, crauing of Almighty God a few words his diuine loue, his grace or some vertue whereof he standeth most in need: & as it were representing and laying before his maiesty his owne weaknesse, asking humble remedy therof, or victory ouer some vice, from which he most desireth to be freed. The practise of these short prayers, is as followeth.

O my

O my God , that I could alwayes  
see thee!

O that I could perfe&ly obey thee!

O that I could alvvaies serue thee!

O that I neuer had offended thee!

O that I could see my self free from

sin, or that imperfection!

O that I could obtaine this or that  
excellent vertue !

Giue me o Lord , purity of soule,

humility of hart, pouerty of spirit .

Pardon my sinnes, O my Rede-

mer, for they are many, and haue

mercy on me .

O King of heauen , and beauty of

angels, how late is it that I come to

know thee .

O Lord that I knew thee & knew

my selfe !

Permit not, o Lord, that euer I be

separated from thee .

Graunt me, O my Strength, my

shield, my spouse, that I may entierly

love thee .

Giue me , O Lord, grace alvvaies

perseuere in vertue & to do yvor-

repennance for my sinnes.

This manner of Prayer is briefe

C

and



and easy for all, and from whence gathered much spirituall profit be done with affection, and deuotion as holy King Dauid did, who hath left the same written, & iterated many times in his Psalmes.

Of this example, those holy Monkes of Ægypt made their benefit, whome S. Basil and Cassian affirm that wilest they laboured with their bandes, they did also pray most of the day. Wherefore if we also accustome our selues to this holy exercise, we shall performe that conuall Prayer, which our Sauour requireth in the Ghospell, where sayth by Saint Luke: It behoueth alwaies to pray, and not to be weary. For what better Prayer may there then to be alwaies desiring the greater honour of Almighty God, and alwaies conforming our Will with his will, hauing no other will nor nill but the will or nill of Almighty God. This is (as Saint Paul sayth) to begin to be Citizens of the Saints, and the domestick people of God. This may be as were those happy men who

. Iohn did see, and sayth of them :  
 they had the name of God written  
 on their forehead, which is the conti-  
 nual memory & presence of God. For  
 their cōuersation now is not in earth  
 but in heauen. And to the end that  
 ours also, may be so, and in such mea-  
 sure as in this life we can performe,  
 let vs make vse of these Iaculatory  
 prayers, and aspirations, in our me-  
 ditations, and in other times of the  
 day, yea and in the midst of our  
 occupations and busines.

Neither is it to be vnderstood,  
 that all those before set downe are  
 only to be vsed, but whatsoeuer o-  
 thers like vnto them, yea & such are  
 wont to be better & of more efficacy,  
 which moued by God we conceiue  
 and frame by our selues, although  
 with wordes lesse proper, and not so  
 well ordered. And be assured that by  
 this compendious and short way,  
 both easy and profitable, in time we  
 may attaine vnto great sanctity of  
 life.

THE XV. ADVERTISEMENT  
Of the speach, or Colloquy which is  
to be made at the end of Prayer.

**T**HE Holy Ghost saith in the Booke of Ecclesiastes, that the end of Prayer is better then the beginning. And the reason is, for that then the hart is supposed to be inflamed with meditation, and the soule moued, taught, and eleuated with the light, & heavenly wisdom communicated vnto her by God in Prayer; so as then is the proper time of Colloquy to speake and conuerse familiarly with God, & the time also of petition, & request of that what we desire. And the sayd Colloquies are to be made according to the matter which then we haue meditated, speaking some times mentally, sometimes vocally, with the eternall Father, with his most holy Sonne Iesus.

For example, If the matter of meditation hath beene ioyfull let vs reioyce with the eternall Father giuing him thanks for that by

mean

meanes and merits of such a Sonne  
hath communicated vnto vs such  
graces, fauours, & benefits. If it be  
the pains & troubles of the Sonne  
of Almighty God, we ought to grieue  
and haue Compassion, because he  
hath sustayned such and so great affli-  
ctions for so vile and base creatures  
we are. And after this manner con-  
formably vnto the matter, the sayd  
Teach or Colloquy is to be made, &  
herewith conclude our Prayer for  
that tyme.

This is likewise the time to aske not  
only for our selues but for others also  
whom we haue obligation, whose  
life, health, and saluation we desire,  
beseeching our Lord, to graunt them  
his grace and loue, that they may liue  
and dye therein. This is the time to  
make for the peace, increase, and con-  
seruation of the Church, and for  
those which be in mortall sinne, that  
God will please to haue mercy on  
them, & bring them to a better state.  
Finally this is the time to commend  
vnto Almighty God all those which  
remember vs, and haue commended

C;

them;



themselues vnto our Prayers.

THE XVII. ADVERTISMENT.

*Of the care in obseruing these Aduertisments, and of the purity of conscience requisite for Prayer.*

**H**E that beginneth to vse mentall Prayer, ought not to afflict and discomfort himselfe in respect that the Aduertisments and Rules we haue heere prescribed for the better practising of mentall Prayer be so many & diuers: for it is cleare that as the soule entring into the body, of it selfe is sufficient to informe, animate, and quicken all the members, exercising therein all the offices & functions of life, notwithstanding they be many and sundry: euen so the grace of the Holy Ghost entring into a soule, is alone sufficient to make it performe all the offices of a spirituall life. For by Prayer, our Vnderstanding is illuminated; Prayer instructeth and teacheth vs whatsoever we haue to doe. Prayer moueth the will, with all the interiour facul-



es which depend thereon : 'Praier  
pally doth facilitate and make easy  
hatsoever difficulties doe , or may  
ecure in this holy Exercise , making  
e way so plaine and easy , that we  
eed not feare them.

But if perchance it should hap-  
en , that setting our selues to Praier  
e forget to obserue this order , or  
misse in some of these Aduises , and  
ules. As for example, if we forget to  
ake in the beginning those three  
umiliations aforesayd , or to make  
e Preparatory Prayer , and to put  
ur selues in presence of God &c .  
et vs not therfore trouble and dis-  
quiet our selues, for our intention &  
ndeauour only was, and is, to teach  
uery one that which is best & most  
rofitable : which supposed , albeit  
e sometimes misse in one thing or o-  
her , we do not therefore loose the  
ruit of our Prayer : for the infinite  
oodnes and liberality of God is not  
ved to these rules , neither will he  
therefore omit to visit vs with his di-  
ine grace .

And wheras one of the thinges

C4

which

which is chiefly required in Prayer, is the purity of Conscience, whereof Almighty God speaking by S. Matthew sayd: Blessed are the cleane of hart, for they shall see God. Therefore is it certaine, that how much the more any shall purify, and cleanse themselves, so much the more they shall see and enioy him. And because this purity of Conscience is by no other way better gotten, and preserved, then by the dayly examination of the same, togeather with the act of contrition: I haue thought good to set downe in this place the manner of performing it euery night for the space of a quarter of an houre before we go to rest: and this done we are to prepare our selues for the meditation of the day following, by reading the point, or points of the Exercise.

THE EXAMEN OF  
*our Conscience.*

THE examen of our Conscience that it may be done well, must consist in the five points following

ag heere briefly declared. The first  
 , to giue thanks vnto Almighty  
 God for the benefits receaued at his  
 most liberall hand; to wit, for that he  
 hath created, redeemed, and conser-  
 ued vs, and hath made vs Christians:  
 and chiefly for those which he hath  
 done vnto vs in particuler, for which  
 we owe vnto such a most liberall  
 Lord speciall gratitude.

The second is, to aske of his di-  
 uine Maiesty light & grace, to know  
 and amend the faults committed a-  
 gainst him that day.

The third is, to bethinke our  
 sinnes, & diligently to examine from  
 houre to houre, since the morning  
 we did rise, vntill that present tyme,  
 all our thoughts, wordes, and deeds,  
 what we haue done, spoken, or hath  
 passed in our mind.

The fourth is, to render hartly  
 thanks vnto God our Lord for all  
 the good which we shall perceiue to  
 haue done, not attributing vnto our  
 sinnes (being so bad as we are) any  
 good thing of those which we haue  
 done, but vnto God who moued vs to

do them .

The fifth and last is , to be sorry with all our hart for the offences we shall discover in our selues , committed against so good a Lord , craving pardon for them . And so finally ( firmly proposing through the assistance of his diuine grace to amēd ) let vs repeate this Act of Contrition to obtaine pardon for our sinnes .

O my Lord Iesus Christ, true God and Man, my Creatour and Redeemer , thou being whome thou art, & for that I loue thee aboue all things I am sory with all my hart that I haue offended thee . And heere I firmly purpose neuer to sinne any more , & to auoid all occasions of offending thee : as also purpose to confesse and fulfill the pennance enioyned me for the same . And in satisfaction thereof, I offer vp vnto thee thine owne sacred Passion, the merits of thy Mother the Virgin Mary, & of all the Saints , and all my workes, labours and paines, yea and my whole life . And I trust in thy infinite goodnes & mercy, that by the merits of thy most precious



## *Aduertisments :*

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precious Bloud and Passion, thou wilt forgiue me all my sinnes, and bestow vpon me such plenty of thy grace, as therewith I may be able to lead a holy life, and perfectly to serue thee vnto the end.

Thus we are to make our Examen with all care and diligence euery night; the good and manifold fruits whereof are such and so admirable, that they cannot be worthily declared. For by this Examen we cut off all culpable ignorance, and free our selues from hidden sins which thence do arise, and do that which is in vs to know the truth, the which Almighty God doth also the rather disclose vnto vs. By this Examen we fulfill those Commandements and Counsels of Christ, so earnestly and often repeated by him in the Ghospel saying: Watch and pray, because you know not the day and houre of your death, nor of your iudgment. Be you ready, for that, vvhether you thinke not, the Sonne of man will come to call you vnto his diuine iudgement.

C o

By

LOYOLA, O. C. 1811



By this Examen we keep watch ouer our selues, escaping the danger and obligation of sinnes past, freeing our selues from those to come. By this we prepare our soule and conscience for death, though euen that night it should ouertake vs, & catch vs at vnawares (a thing very possible and perhaps to befall vs) as it hath happened vnto many others. And it may happen that one dying on a suddaine, if he had not examined himselfe well, he had been lost and condemned for euer, wheras hauing examined himselfe with contrition and sorrow for his sinnes, he is saued eternally. That heerby we may see how much a diligent care importeth in this busines, and withall the great damage which may befall vs, if we neglect to do it euery day.

THE



THE

# FIRST BOOKE OF MEDITATIONS

which appertaine vnto the Purgative Way.

THE PREAMBLE,

*concerning the three wayes, Purgative, Illuminative, and Vnitue.*



Being now tyme to begin to set down in this first Booke the Meditations, and Points, which belong to the Purgative Way, it will not be from our purpose, before we declare in particuler what the way Purgative is, to say somewhat in generall (for more perspicuity and cleernes sake) of the three

three Waies: which done I will treat in the three bookes following of euery one seuerally.

I say therfore, that as by sinne (according as the Prophet Isay saith) man is deuied & straieth from God who is his true way and last end; & as the meanes which he is to vse to reunite himselfe vnto him, is called a Path, or Way: and the returning againe, to Mooue, and to Walke. And euen as in euery motion which is made from one place to another, there be three things: first, The Towne and place from whence the trauellet departeth. Secondly, The place whither he goeth. And thirdly, the Motion it selfe from one place to another: Euen so, in the Motion whereby a Soule, separated from Almighty God, reunith it selfe with him againe, we may consider three other things alike. First the extreme from whence it parteth, which is sinne, and the euill state which there in it had. Secondly the place whither it tenderth, to wit God, to reunite it selfe vnto him. And thirdly

the passage frō the one to the other,  
 to wit, the space which is betweene  
 these two extremes, which is neces-  
 sary for the attaining of the designed  
 end: and this is, that the Vnderstā-  
 ding be illuminated in the knowledg  
 of that good, which is to loue, and  
 wherewith it is to be vnited.

And as the way-faring man  
 first is to leaue the place where he  
 was, and then to continue going till  
 he come to the end of his iourney  
 which he pretended: so in this spiri-  
 tual voyage, the first pace or step, &  
 first part of the way, is to get out of  
 the sinnes in which he was intangled,  
 whereby to come to Almighty God.  
 For if he would goe forward in the  
 wayes, Illuminative & Vnitue, that  
 is, to the height of Contemplation,  
 and diuine Perfection, not passing  
 first by the Purgatiue way, exerci-  
 sing himselte in rooting out vices and  
 bad inclinations, it were to go and  
 proceed without any foundation or  
 ground at all: and so should be al-  
 wayes remaine imperfect, as a schol-  
 ar that would passe to higher studies,

not hauing grounded himselfe sufficiently in the lower schooles, and mount vp vnto the last, not hauing passed the first degree. The way therefore to obtaine this good, must be by going first the Purgatiue Way; which may be declared as followeth.

## THE PURGATIVE WAY.

**V**WE call that the Purgatiue Way, which doth purge and purify our soule and conscience from vices & sinnes, and doth replenish and fill the same with that purity and cleanes, which is necessary to enter into the celestiall Ierusalem, whither (as S. Iohn saith) no polluted thing shall enter. But who through his manifold sinnes and abominations, shall find himselfe polluted and defiled, must know, that the only meanes to wash and cleanse himselfe from the same heere in this life, is duely to consider them, and with abundance of teares to be sorry for them, togeather with the remembrance of the good he hath lost, which is God himselfe, and the present euill which



which he suffereth . Also the consideration of Death , Iudgement , and Hell : for these and such like considerations , are included in this first passage , or Purgatiue Way , which appertaineth to beginners , & in which so much time is to be spent by euery one particular as shall seeme necessary for him , to walke this way with purity & fruit : seeing that some haue more sinnes , and a more soft , and tender hart and conscience , then others .

Wherefore I remit the yong beginner (to the end he go not astray) to this prudent and discreet Spirituall Father , to direct , guide , and instruct him in euery thing , according as the course of his life hath beene more or lesse disordered . For it were no discretion , to detaine one in the exercise of this Purgatiue Way , longer time then is necessary , which of it owne nature doth cause in the soule seruile care , that hindereth the perfection of Charity , and vnto which Charity we ought to endeauour to attaine , in the course of a spirituall life : because

(as S. Iohn sayth) perfect charity expelleth feare. Wherefore it seemeth conuenient and reasonable, that hauing spent in these laudable and holy exercises fifteene or twenty dayes, we proceed to the Illuminative and Vnitue wayes; out of which likewise, motions of Sorrow, Feare and Humility may be gathered as out of the Purgative. For certaine it is, that one wil be grieued more that he hath offended Christ our Lord, considering his excellent vertues of Humility, Patience, Charity and the like, then if he should consider his owne sinnes, Death, Iudgment, and Hell.

And albeit these considerations be more proper to those who desire of new to conuert themselves to Almighty God, or be but beginners in vertue: yet reason it is, that the iust also to purify themselves the more from the sinnes present, & withall to make surer the pardon of those which be past, do now & then (as for example once euery yeare) refresh and renew the memory of these Meditations following the counsaile which Ec

clesia

ecclesiasticus doth giue vs, saying : Be  
 not hindred to pray alwaies , and  
 are not to be iustified euen vnto  
 death . And our Sauour saith : He  
 that is iust , let him be iustified yet ,  
 and let the holy be sanctified yet , in-  
 creasing daily in purity of conscience,  
 in sanctity of life .

The Meditations following of  
 the Purgatiue Way will giue a good  
 beginning to this enterprise, in which  
 haue thought good and expedient  
 to follow the counsaile & opinion of  
 Gregory, and other Saints, who  
 say, that the firme and true founda-  
 tion of a spirituall building , is the  
 knowledge of our selues , and they  
 knowe it very well: for if one doe not  
 first practise himselfe in the conside-  
 ration and knowledge of his owne  
 misery and weakenesse , he shall re-  
 maine ignorant and blind , and not  
 know how to aske in Prayer that  
 which is conuenient for him. Where-  
 fore I will beginne the Meditations  
 of this first Booke with this conside-  
 ration , which shalbe the fundamen-  
 tal stone of all this spirituall building  
 wheron

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whereon the rest must stand. The  
points and considerations whereof  
haue gathered out of diuers places  
the holy Scripture and Saints, and  
for such they are to be esteemed and  
practised. And because we all aspire  
vnto vertue and holines of life, it is  
expedient, that we also imitate and  
follow the way which they haue  
shewed vs.

## THE I. MEDITATION.

*Of the Knowledge of our selues.*

**T**HE Preparatory Prayer pre-  
supposed (whereof we treat  
in the eleuenth Aduertisement)  
two thinges are to be done in every  
Meditation contained in this Manu-  
all, to wit, First the Composition of  
place: Secondly the Petition, which  
must be alwaies conformable to the  
matter of the Meditation, as in the  
and the rest of this first Booke is said.

*Composition of the place.*

**T**HE Composition of the place be-  
shalbe, to behold & consider with

*Exercises. (Lib .I. Medit. I. ) 69*

the eyes of the soule, that the whole  
compass of the earth, in comparison  
of the heauens & the grates therof,  
as it were a point or graine of sand:  
which being so, what shalt thou then  
before thy God, Creatour of the  
heauen and earth, in whose pre-  
sence thou art lesse then nothing?

*The Petition.*

**T**HE Petitiō shalbe to aske of our  
Lord God that he communicate  
vnto thee his diuine light, there-  
by to know thy owne basenes & mi-  
sery, & knowing it, to humble thy  
selfe, & in humility to serue & adore  
him as thy Lord and God: this done  
begin thy Meditation as followeth.

*THE I. POINT.*

**C**ONsider the matter whereof  
thy body was composed & made,  
and thou shalt find that it was not fra-  
med either of the heauens, or of cri-  
stall, neither of the supreme element  
of fire, nor of water, nor of other  
pure, bright and transparent matter,  
but of the most vile and base elements  
of all, which is the earth: and hence  
with thy body his origen and begin-  
ning



ning, which God himselfe remembered our first Father Adam of, when laying this consideration before his eyes, he said vnto him: Dust thou art, and into dust thou shalt returne. Consider thou as much, and thou shalt receiue sight, and knowledge of thy selfe, as he that was blind from his natiuity receaued sight, whom Christ our Lord cured both corporally and spiritually, laying vpon his eyes the clay of earth wherof he was first framed & made.

Ponder, that it is the will of Almighty God, that man be alwaies very carefull, & diligent in knowing and vnderstanding his owne baseness and misery: and that he haue continually the eyes of his soule fixed vpon the earth wherof he was framed to the end he alwaies keep himselfe in humility and subiection: knowing that he deserueth not to be esteemed and honoured, but rather to be trodden vnder foot and trampled vpon as is the earth: this being the only remedy and meane, to obtaine the vertue of Humility.

Hence

Hence shalt thou gather two  
things. First, Confusion and shame,  
seeing how contrary thou hast done  
hereto, hauing euer desired and ta-  
ken pleasure, nor in submitting and  
humbling, but in extolling, and boa-  
ring of thy selfe, as if thou wert  
something: remembring those words  
of the Apostle, If any man esteeme  
himselfe to be something, whereas he  
is nothing, he seduceth himselfe. Se-  
condly, A firme purpose, continually  
to exercise thy selfe in the base esteem  
and acknowledgment of thy selfe, as  
saith S. Augustine, and Saint Francis  
&c. of whome the first was wont to  
say vnto God: Lord, Let me know  
my selfe and know thee, The se-  
cond: Lord, Who art thou, & who  
am I?

**THE 2. POINT:**

Consider what thy body is whilst  
it liueth, and thou shalt find, that  
it is a sacke of earth, a continuall flow-  
ing water of all filth and stench, and  
that there is not any part thereof from  
the sole of the foote, to the crowne  
of the head, without impurity and  
unclean-

uncleanesse . For which cause Holy Iob said , as one who had thoroughly entred into this consideration: I haue said to rottenes, thou art my Father, and to vvormes, thou art my Mother and sister .

Weigh how much the trees & plants of the field doe surpasse thee in this, for they produce flowvers, leaues and very good fruit : thou breede and ingendrest infinite vermine. The trees & plants bring forth vvine, oyle and balme , but thou voydest out thousand infirmities , & all maner of vncleanes. And vvhat meruaile for according as the tree is , so is the fruit: and an euill tree (like as man is) cannot yield good fruit .

Of that vvch hath been sayd thou mayst gather a great desire of humbling thy selfe , seing that the miseries of thy body be so great and so manifold , beseeching our Lord to open the eyes of thy soule , that from this day forward , thou cease to seeke delights and contentments for thy body , vvch is so vnworthy of them; chastising it with rigorous penitence

ance for what it hath already in-  
ved.

THE 3. POINT.

O consider, in what state this  
thy body shalbe, after the se-  
ration of thy soule: howsoever  
autifull & fayre it was before, how  
le and filthy, how loathsome &  
ominable it shall then remaine.

Ponder, that the cause of all  
se damages and euills, wilbe the  
sence of thy soule, and into what  
wretched body shall presently be  
uerted, to wit, into worms meate  
o earth, and dust, to be trodden  
der euery mans feete. Whereby  
ou mayest see wherein all flesh and  
glory thereof doth end, and what  
ole thou art to pamper thy body  
mitting it to run after all desires,  
chasing with short and transitory  
ights, euerlasting torments.

Hence thou mayst stir vp in  
selfe a great desire of knowving  
owne misery, and to set before  
eyes of thy soule, the earth, of  
ich thy body was made and in-  
which it is againe to be resolved.

D

And



¶ *A manuvll of spirituall*

And if this be the port and haven whereat shortly thou and all men are to land, after the tempestuous navigation of this sea of miseries, it is a matter of no small importance for the knowledge of thy selfe: to be mindfull of what thou art, and what is to become of thee at last, that setting the eyes of due consideration, vpon the feete of this thy proud and haughty Statua made of clay ( to wit thy body ) thou humble and submit thy selfe to the very ground: for by how much the higher the building is to be ( as Saint Augustine saith ) so much the lower is the foundation to be laied.

THE 4. POINT.

**T**O consider that to know thy selfe perfectly and throughly, thou art not to rest in the knowledge of thy body alone, but must passe further to the knowledge of thy soule, pondering first, that albeit in regard of thy soule thou mightest greatly esteeme thy selfe, it being a creature wholly spirituall, and like in nature unto the Angells, a lively resemblance



*Exercises. (Lib I. Medit. I.) 75*

balance of Almighty God, an image of the most Blessed Trinity, indued with three most perfect powers and one essence, able to vnderstand, loue and enioy infinite goodes: notwithstanding thou wantest not wherin to humble thy selfe, if thou call to mind the foule and loathsome dungeon, wherein thy soule is imprisoned, the house of clay wherein it is detained and liueth: remembring the saying of the Apostle: What hast thou, that thou hast not receaued? And if thou hast receaued, what dost thou glory, as though thou haddest not receaued?

Secondly ponder that before Almighty God created thy soule, to put and infuse it into thy body, it was nothing, nor was of any value, and would instantly returne to the same nothing againe if Almighty God should not continually keep & conserue it, and so thou hast not thereof to glory, but in thy miseries and infirmities (as Saint Paul said of himselfe) seeing thou art compassed about with innumerable temptations

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both within and without.

Reap and gather from hence desires, to know and humble thy selfe, and acknowledge thy selfe for lesse then nothing, perceauing now vvhat thy soule is, hovv little it is vvorth, and how much reason it hath to feare.

*The Speech, or Colloquy.*

**T**HIS Speech, or Colloquy to end the Prayer, is alvvayes to be drayne out of the matter of the Meditation: and so we are to doe in this and all the rest, as aboue we haue noted in the fifteenth Aduertisement.

## THE II. MEDITATION. *Of Sinnes.*

**T**HIS preparatory Prayer shalbe like vnto the first.

The Composition of place shalbe, to see with the eyes of thy Vnderstanding, thy soule shut vp & imprisoned in the obscure prison and dungeon of thy body, and thy selfe banished into this vale of teares and misery,

misery, entangled with many snares of sinnes and temptations.

The petition shalbe, to aske of our Lord light, wherwith to know the griuousnes of sinne to abhorre and bewaile it, and the terriblenes of Gods iustice in chastising it with euerm-lasting paine & torments.

THE I. POINT.

**T**O consider the chastisement, which Almighty God shewed ypon the Angels for one only sinne, and that only in thought, committed against his diuine Maiesty, in matter of Presumption and Pride: depriuing them in an instant of that supreme and high dignity wherein he had created them, & throwing them like thunderbolts from the highest heauen in the lowest hell, without respect either to the beauty of their Nature, or to the greatnes of their estate, or that they were his creatures made according to his image and likenes,

Ponder, how great and euill Mortall sinne is, seeing that only one was enough to obscure and defile so great

beauty of the Angels, Almighty God permitting the same, to the end that men should feare and tremble to liue but one houre in mortall sin: knowing, that if God spared not the Angells, being notwithstanding so noble and excellent creatures, how much lesse wil he pardon men, being so vile and base as they are.

Hence raise in thy selfe feruent desires of contrition, togeather with a great detestation of thy sinnes committed against Almighty God, firmly purposing from this day forward rather to dye a thousand deathes, then euer to commit one mortall sinne: for whatsoeuer can be suffered in this life, is lesse without comparison, then the paine due to one only sinne, which was sufficient to make of a beautifull Angell, a most foule & vgly Diuell.

#### THE 2. POINT.

**T**O consider who was the author of this most grieuous euill of sin, and thou shalt find it to be Man, a vile and abiect creature, who being so much obliged to serue and loue



his Creatour and Lord , for so many  
& so innumerable benefits receaved  
from his diuine and most liberall  
hand, to wit , his Creatiō , Conserua-  
tion , Vocation , and Redemption ,  
forgetting all this , hath only beene  
mindfull to despise and offend, with  
his manifold sinnes , his Lord and  
God .

Ponder whence it proceedeth ,  
that so vile a worme & so wretched  
a creature as thou art , hath beene so  
bold as to offend the infinite Maiesty  
of thy Creatour , before whome the  
most highest Saints doe tremble; and  
thou shalt find that it is thy presump-  
tion and pride , and want of Humili-  
ty , which maketh thee to stumble &  
fal , not permitting thee to vnderstand  
that to sinne , is worse then not to  
be at all, and that , it had been better  
not to haue beene borne , then to  
haue sinned , as our Sauour said  
speaking of Iudas For it is certaine  
that there is no place so base & con-  
tēprible in the sight of God , among  
either things created , or not created,  
as is man who is in mortall sinne .



Gather hence a great desire to be despised and contemned of men, for that with thy sinnes thou hast dishonoured and contemned Almighty God: and doe sharp penance for them, therby to incline thy Sauour to pardon thee, beseeching him, that seeing he hath not bene wearyed in suffering for thee, he will vouchsafe to pardon thee, restoring thee againe to his grace and friendship.

THE 3. POINT.

**T**O consider, how much the Sonne of Almighty God doth abhorre and detest sinne, for that louing and esteeming so much his life (as it was reason, that so iust and holy a life as his should be loued and esteemed,) did choose neuertheles to loose and spend it, to destroy this bloody and cruell best Sinne, feeling more our faults, then his owne paines.

Ponder, that if sinne cost Almighty God so much (in that for to destroy the same, he imbraced the Crosse, offering on it his most precious blood and life, in satisfaction of the same) how art thou so blind and foolish,

*Exercises. (Lib I. Medit. II.)* 81

ish, that thou wilt needes loue and esteeme a thing so abhominable vnto God? How art thou so besotted, as to choose death it selfe? How so bold and foole-hardy, as to adventure the committing of a mortall sinne, it hauing cost God himselfe so high a price? And if this be true (as it is) is it not a madnes incredible, to belieue with fayth what thou believest, and to liue in manner as thou livest? That is to say, to belieue that sinne is so bad and detestable, and neuertheles to commit the same so desperatly? to belieue that God is so good, and notwithstanding to offend him?

Hence thou shalt gather a great dislike and detestation of sinne, seeing that for the curing thereof, humane meanes did not suffice, but diuine alone. And know, that he who committeth it, as much as lyeth in him (as S. Paul saith) doth crucify againe the Sonne of God.

THE 4. POINT.

Consider, the innumerable soules that be now burning in hell for

one only sinne which they committed. Where ponder first, how all those damned soules were men as thou art, and many of them Christians, and were perhaps sometimes highly in the fauour of Almighty God, but by little & little they grew carelesse, and came to fall into that miserable estate, & by the iust indgements of God, death ouertooke them therein, and so were they most iustly condemned for all eternity.

Secondly, vvith how much more reason thou deseruest to be in Hell, as those soules are, for hauing offended God, in that very kind of sinne, not once, but many times: & how iust reason there was that death should haue caught thee in committing the first sinne, and that God should haue giuen thee no time of repentance.

Hence thou shalt gather desires and affections of loue and gratitude towards Almighty God for the fauours and benefits done vnto thee in deliuering thee from the danger before thou didest fall into it. Al

serue

feruent desires of doing satisfaction  
for thy offences in this life, lament-  
ing and bewayling them.

### THE III. MEDITATION. Of Death.

**T**He Preparatory Prayer as be-  
fore. The Composition of place  
shall be, to imagine the King of  
heaven seated on his Royall throne,  
dispatching thence his Iudges, Ser-  
geants, Apparitors, and other his  
Officers to deprive of their lives all  
those that are to dye. Suppose that  
the last day of thy life is now come,  
and that this is the last houre therof,  
and that thou preparest thy selfe for  
the finall account.

The Petition shall be to beseech  
our Lord to open the eyes of thy  
soule, giving thee grace to live so  
now, as thou wouldst then with thou  
hadst lived: & so composing and or-  
dering now thy disordered life, that  
thou mayst dye a happy death.



**T**O consider, how doubtfull and vncertaine this day and houre of thy death is, so that thou neyther knowest when, nor in what manner it will attach thee. For that ordinarily when a man is most carelesse, and thinketh least thereof, it then cometh: the diuine prouidence so ordaining to oblige thee to be alwayes watchfull, expecting this day, and fearing this houre. For as there is nothing more vncertaine then that houre, so thou must belieue that nothing is more certaine, then that after health followeth sicknesse; & after life ensueth death.

Ponder, how this Verity is most sure and vndoubted, yet thou liuest neuertheles with so great carelesnes and negligence, not preparing for death, which daily doth threaten thee. And moue heere in thy selfe a great desire to liue well to day as one that is to dye to morrow: for the day will come, and that very quickly, wherein thou shalt liue to see the morning, but not the euening.



or the euening but not the morning,  
and order thy life from this day for-  
ward, in manner as thou wouldest  
wish to haue liued at the houre of thy  
death. And if thou wouldest not that  
death should seize vpon thee in the  
state in which now thou stādest, pro-  
cure forthwith to come out of it: for  
it is not good to liue in that state,  
wherein thou wouldest not dye.

THE 2. POINT:

**T**O consider, of what importance  
it is (as the holy Ghost saith) to  
haue alwayes in mind the presence  
of Death, thereby not to sinne for-  
euer. For thou wert very vnwise, if  
in a businesse of so great consequence  
and importance (as is alwayes to  
walke prepared, and armed with  
his holy and wholsom remembrāce)  
thou wouldest so much forget thy self  
as to deferre it to the very point and  
instant of thy death: not knowing  
how, or in what manner thou art to  
dye, whether sodainly, or by some  
stone throwne at randon, or by a tile  
of a house falling downe vpon thee,  
by sword, fire, or water: for doubt-  
less

les thou art not certaine whether  
sodaine and violent death will befall  
thee, as it hath befallen many others.

Ponder that euery sinner who  
soeuer, doth deserue to be chastise  
with this sodaine death, and to pe  
rish, and dye therein, as very man  
haue done. Seeing therefore thou art  
so great a sinner, how doest thou not  
tremble to be but one houre in mor  
tall sinne? Why art thou not carefu  
how death may find thee well ord  
prepared? That is, in mortall sinne  
or in the grace & fauour of Almight  
ty God?

Hence raise in thy selfe, an ear  
nest desire with a firme purpose and  
resolution to do so, and not to be  
carelesse, as hitherto thou hast been  
in this holy exercise of preparing thy  
selfe for death: it being a bridle for  
many euills, and a spurre to all kinde  
of vertue,

### THE 3. POINT.

**T**O consider that it is a law appoi  
nted by Almighty God (as Saint  
Paul doth testify) to all men once  
dye, & not twice, or oftener. When  
upon

*Exercises (Lib. I. Med. III.)* 87

upon ensueth, that the hurt and damage of an euill death, is irremediable for all eternity, as likewise the profit of a good death is everlasting.

Ponder, that if it be but only once that thou art to dye, and thereon dependeth thy eternall saluation or damnation, how liuest thou then so carelessly, not exercising thy selfe during life, in such manner that thou mayst dye a happy death?

Gather hence a great desire to mortify thy selfe, in whatsoever thou disorderly louest; be they thy Parents, Brethren, Friends, Honours, riches or pleasures: seeing thou art to leaue and depart from all at thy death. And to the end thou mayst feele it the lesse, procure often to dye in thy life tyme, mortifying thy senses and shutting vp thy eyes, least they may see that which is not lawfull to be desired for thy saluation, refraining thy tongue, least it speake things hurtfull to thy Neighbour &c. for so dying, and mortifying thy selfe in thy life time, thou shalt find Almighty God sauourable vnto thee at the

88 *A Manuall of spiritual*  
the houre of thy death.

THE 4. POINT.

**T**O consider, how perplexed and troubled thou vvilt be in that traunce and agony of death, vvhen thou shali see a holly candle lighted at thy beds side, and thy winding sheet spread vpon thy bed, and the standers by calling vpon thee to prepare thy selfe for death, and to commend thy selfe with thy hart, if thou canst not with thy mouth, vnto the mercy of Almighty God.

Ponder, the terrour, anguish, and perplexity of mind thou art to feele in that passage, not so much for that thou art to leaue the beloued company and society of thy body, & other things which thou didst willingly enioy, as for to see and vnderstand that the dreadfull houre of account, and finall sentence doth approach, the which shalbe according to thy works, either of eternall saluation or damnation, to enioy for euer God Almighty, or to burne for all eternity in hell fire.

Gather hence a great feare and  
terroure



*Exercises. (Lib. I. Medit. III. )* 89

errour, calling to mind the insupportable paines and trauailes that thy body and soule are to endure in the houre of death, and withall a liuely desire neuer more to forget the same whylest thou liuest. Reprehend and condemne thy carelesnes: demandaunt ten times of thy selfe, How, if I meane to dye well, do I not liue well? for it is a Law common and ordinary, that he that liueth well, dyeth well, & he that liueth ill, dyeth also ill. Craue of thy Blessed Saviour, that by his most holy death, he will be a touchsafe to giue thee also a good & happy passage.

### THE IIII. MEDITATION.

*Of the particuler Iudgement.*

**T**HE Preparatory Prayer as before. The composition of place shalbe, to imagine Christ our Saviour as the soueraigne Iudge, seated on a Throne of Maiesty ready to iudge thy soule, which is accompanied with thy good and bad deeds, and



90 *A Manuall of spirituall*  
and that on either side of thee stand  
thy good and bad Angell, expecting  
whose prey thou shalt be.

The Petition shalbe to beseech  
our Lord God, that he will vouchsafe  
to shew thee his goodnes & clemency,  
vſing toward thee not Iustice, but  
Mercy, seeing he is (as S. Paul saith)  
the Father of Mercies.

#### THE I. POINT.

**T**O consider the time and place  
wherein the particuler Iudgement  
of euery one is to be, to wit, the very  
instant of death, at the point where  
the soule shall leaue the body de-  
poiled of all the good it had, and  
that very time & moment the whole  
iudgement shalbe concluded, the sen-  
tence giuen and executed.

Ponder, how much it behoueth  
with thee to haue alwaies before  
thy eyes this houre and moment,  
which is to be a beginning of thy  
ternall good, or euill. For in euery  
moment of these thou maist merite  
deserit either life or death, which  
to endure for euer. The place of  
iudgement shalbe wheresoeuer death

*Exercises. (Lib I. Medit. IIII)* 91  
shall first arrest thee, on the land, or  
on the sea, in thy chamber, or in the  
street, in thy bed, or on the way: for  
as this soueraigne Iudge hath power  
and iurisdiction in euery place, so in  
all places he hath this Tribunall, and  
maketh his iudgement: that in euery  
place thou mayest feare, because thou  
knowest not whether that shalbe the  
place of thy Iudgement. Out of which  
thou art to draw a great feare of of-  
fending God in any place where he  
may iudge thee.

### THE 2. POINT.

TO consider, the most rigorous ex-  
amen whereunto the Iudge shall  
call thee, seeing it to be vniuersall  
of all thinges whatsoever, charging  
thee withall thy finnes, of deedes,  
words, and thoughts, even of those  
which thou hast idly done or spoken,  
though thou shouldst haue quite for-  
gotten them: & this accusation shall  
be so cleare & euident, as no manner  
of doubt may be made thereof. See-  
ing therefore thy selfe compassed about  
with so many anguishes and straits,  
what canst thou doe but say with the  
Prophet.

Prophet: The panges of death haue enuironed me, and the sorrowes of hel haue compassed me round about.

Ponder, the affliction, paine, sorrow wherein thy poore soule shall find it selfe at so strait and rigorous an examination, in which it is to giue an account of vwhatsoever it hath fraudulently taken, euen of a pin, or tagge of a point. There thou shalt be asked account of thy life, thy goods, and family, of the inspirations of God, and about all, of the most precious blood of Christ, and vse of the holy Sacraments.

Gather hence a great deliuerance from this day forward to examine thy conscience with the greatest verity thou canst, chastising thy selfe rigorously for the faultes thou shalt find, though they seeme but little, sith he that is afterwards to examine and iudge thee, is God, who seeth more then thou art able to see. Beseech him, that he will not enter into iudgement with thee, because not liuing (as his holy Prophet testifieth) shalt be iustified in his sight.

THE 3. POINT.

Consider, how sad and sorrowfull thy soule will be at the departing from thy body, into which God hath infused it, & wherewith it hath liued in so strait a band of loue and amity: for it shall be scarce out of the body, when as troupes of diuels will straight encounter it, carrying it forthwith to appeare in iudgment, before the tribunall seate of God.

Ponder, the terrours and feares which then will beset it on euery side, when it shall feele true sorrowfull paynes, which in comparison of those it hath sustained in this life, though otherwise great, shall seeme but were painted. What griefe shall it haue, when it shall perceiue that there is no more appealing from the full sentence which the supreme Iudge shall pronounce? How will it be to know whether it be in Gods favour or no? For of the sinnes it hath committed, it is certaine, but of true repentance for them. And when the mercy of God should leaue thee



94 *A Mannall of spirituall*  
thee, what wouldst thou doe (poore  
silly soule) enuironed with so many  
rauenous wolues, desirous to swal-  
low thee vp at one morsell?

Hence raise in thy selfe a great  
desire, to gaine by some speciall ser-  
uice and endeaour the friendship of  
thy iudge, and to fulfill in all things  
his most holy will, obeying him, re-  
specting him, fearing him, and most  
heartily louing him, and finally re-  
presenting vnto him his manifold  
merits, that therby, & by thine owne  
good workes, the sentence may be  
giuen, not against thee, but in thy  
fauour: for thereon dependeth thy  
eternall weale or woe.

#### THE 4. POINT.

**T**O consider, how strait the Pro-  
cesse of this iudgement shalbe  
how vpright the iudge, how bold  
and sollicitous thy accusers, how few  
thy patrons and defenders. For thou  
those things which most thou louest  
and for which thou didst most, and  
which as it seemeth should most as-  
sist and ayde thee, will not only not  
help thee, but rather will entangle

*exercises. (Lib. I. Medit. IIII.)* 98  
and put thee in greater straits.

Ponder how that thing which  
Absolom did most loue and e-  
eme, to wit, his haire (as the Holy  
Scripture recounteth) Almighty God  
iust iudgment ordained to be the  
cause and instrument of his death:  
then so it will befall thee if thou be  
d, that the thinges which in thy  
time thou most regardedst, and  
inducement whereof thou offen-  
dst God, the very same will then  
bead most stiffly against thee, and  
make thy case more doubtfull, and  
cause thee greater torment: so thy  
goods, honours, delights and plea-  
res which were thy Idols in thy  
etime, shall there be executioners  
and shall torment thee most cruelly,  
being a meanes of thy perdition.

Gather hence a great desire  
that God will please to illuminate  
thy eyes, that thou sleep not in  
death at any time, and least thine  
emy say: I haue preuayled against  
thee. Beseech Christ our Satiour, as  
he is a most mercifull Iudge, that  
when he shall come to iudge, he con-  
demne

demne thee not, nor deliuer thee in  
to the bloudy clawes of those most  
fierce lyons, which rage for hunger,  
and are at all times ready to denoure  
thee.

## THE V. MEDITATION.

*Of the body after death.*

**T**HE Preparatory Prayer as the  
first. The composition of place  
shall be to behold thy selfe with  
the eyes of thy soule, dead and  
shrowded in a sheet, lying in some  
Hall or chamber vpon a cloath or  
couerlet, alone without company,  
thy body couered with a blacke  
hearse, and thereon a Crucifixe ly-  
ing, with two candles on either side.

The Petition shalbe to ask  
light of our Lord to make no recko-  
ning at all of whatsoeuer is in this life,  
but only of his grace.

### THE I. POINT.

**T**O cōsider, how thy body as soone  
as thou hast giuen vp thy Ghost,  
will remayne without life, sense, or  
motion, like vnto a block, all pale, dis-  
figured.

ured, foule, cold, horrible, and  
inking, and finally in such a shape  
every one will fly from it.

Ponder, what is the end of all  
auty, estimation, honour, and de-  
ht of the flesh, & how little what-  
er thou hast enjoyed hitherto,  
ll then pleasure thee: for he who  
ttle before pleased the eye of the  
holder with his beauty and come-  
es, now causeth horror & dread  
to all that looke vpon him.

Procure hence a great desire of  
sisting thy said body, and mortifi-  
ng thy selfe: for pamper it neuer  
much, yet will it still remaine flesh,  
what is flesh, but (as saith the  
y Prophet Isay) a little grasse: &  
at is the glory thereof, but as the  
wer of the field, that fadeth and  
hereth away with a blast: And  
ng that this thou art, and in this  
u art to end, it behooueth thee to  
y thy selfe as one dead to the  
ld, & to all that is flesh & bloud.

THE 2. POINT.

Consider, how thy body shall  
depart this world bound hand &

E

foote



*A manerll of spirituall*  
 foote, not richely adorned with  
 geous and precious garments, but  
 clad in a poore shroud, made of  
 old sheet, or some rent and patche  
 bit: the house, chamber, and be  
 that they will allot it, shalbe the  
 earth, and a narrow pit of seauen  
 long, and three foot broad, and  
 this it shall, and must rest content  
 who through meere vanity and  
 (as another Alexander the great)  
 whole world could scarce containe  
 before.

Ponder, how the hard ground  
 shall succeed in place of a soft bed  
 a poore shroud in lieu of precious  
 rich apparell, stench and rotte  
 for the fragrant smells and sweet  
 dours, wormes for delicacies  
 pleasures, who shall gnaw and  
 consume that belly which before  
 heldest for thy God.

Respe hence great confusion  
 shame for thy vanity and sensu  
 in desiring costly apparell soft  
 ding, and large habitation, enco  
 ging thy selfe to mortify thy  
 great laishenes heerin, and beare

ently whatsoeuer vwant of these things, or whatsoeuer is not such, or good as thou couldest wish, sith that thou hast? at this present, how whatsoeuer it be: is very much and very large, cōpared with that which expecteth thee, and art to haue heer-  
ter.

**THE 3. POINT.**

O consider, the iourney of thy body towards the graue, and the company that shall carry thee to be buried, how thou shalt be borne vpon a beare, on other mens shoulders to the Church, some weeping, others singing.

Ponder first, that he who but while before strutted vp & downe the streets, looking on every side, & entered into the Church, registering euery thing that passed therein, goeth now vpon other mens feet, blind, deaf, & dumbe. For then although thou hast eyes, eares, and tongue, yet shalt thou neither, see, heare nor make, because thou art dead.

Ponder secondly, how after the Office of the dead being ended,

they will cast thee into thy graue, and couer thee with earth, least the people should see thy filth & putrefaction, where the greatest benefit any friend thou then hast 'can do thee, shalbe to honour thee with casting vpon thee a handfull thereof. Why therefore art thou so desirous of aboundance in this life, sith at that houre so little will content thee?

Hence thou maist gather, that thou art not to make any account of the vaine honours of this life, but deeply to humble thy selfe, and in thine ovyne estimation to put thy selfe vnder the feete of all, sith thou art to be layd vnder the feete of the poore man that shall bury thee, vvhich will not stricke to trample and tread vpon thee, and deale roughly vwith thee, yea and to bruse thy head with his spade or mattock. Learne by this not to contemne the poore, & little ones, seing in thy death thou shalt soone be equall with them.

#### THE 4. POINT.

**T**O consider thy body in the graue, couered with earth, and vpon

*Exercises. ( Lib. I. Medit. V. )* FOR

a heavy stone, corrupted, consumed, and brought to naught, yea made food for wormes, who before didst hunt after all kind of dainty & auory morsels, sweet musicke, pleasant odours, and beautifull aspects: be all this shalbe vnto thee, as if it were not, hauing lost the instruments and organs whereby thou mightest enjoy them.

Ponder, what profit rotten hands doe now reap of thy riches so greedily sought and hoarded vp to weather? What fruit doe thine eyes now enjoy of all the vanities which they haue beheld? what vvil all thy delicacies provided for thy tast then quayle thee? of what continuance haue those castles of aire been framed in that thy head? what end haue all those gusts and pleasures had, procured by so heynous sinnes vnto thy wretched body? And turning thy speech vnto thy soule, say: Looke and consider well, what will be the end of this flesh thou now hast. Consider vvhome thou cherishest, vvhome thou now adorest. O miserable



102      *A manuell of spirituall*  
rable wretch that I am, wherefore are  
all these riches, if I am to become so  
naked heere? For what purpose are  
these deckings and braueries I be-  
ing to remaine at last so vgly & fouled  
To what end are these delicacies and  
banquettings, if so soone after I am to  
be food for wormes?

Gather hence desires that God  
our Lord would illuminate & cleare  
the eyes of thy poore soule with his  
soueraigne light, that it may behold  
the wretched end of thy miserable  
body, and contemne that which is  
present, at the inward sight of that  
which is to come.

## THE VI. MEDITATION

### *Of the Generall Iudgement.*

**T**he Preparatory Prayer as the  
first, The Composition of place  
shalbe, to imagine a great and  
spacious field, and therein all the  
People that haue beene from the be-  
ginning of the world: in the midst  
whereof is erected a Tribunall, or  
Throne



Throne made of a most excellent & bright shining cloud, and thereon a state or chaire of Estate and Maiesty, where Christ our Saviour is to sit, & to iudge all mankind.

The petition shalbe to craue of Almighty God, grace to apprehend and feele now, that which thou art then to see, endeavoring, that since thou art one of those which are to be there called, thou maist also be of the elect.

**THE I. POINT.**

**T**O consider, the great and fearfull signes, which shalbe in all creatures at the day of Iudgement. For as Christ our Lord saith, the Sunne shalbe darkened, the Moone shalbe turned into bloud, the starrs shall fall from heauen, and the sea shalbe troubled. Finally the dread and horrors which then shall possesse the hearts of men shalbe so great, that they shall not find any place or corner secure wherein to hide themselves, whereupon they will all waxe pale, dry, & wither away for feare, and become as it were a liuely picture of death is

Ponder, that if when any great tempest doth arise on the sea, or any boisterous whirle-wind or earthquake on the land, men fall into a maze, and are astonished, voyd and destitute of all strength and counsaile, what will they doe when the sea and the aire, when heauen & earth shall be turned vpside downe? Who will haue list to eate? who will sleepe? who will be able to take one sole moment of rest amidst so great perturbation of all things?

Gather hence a great feare of Almighty God, and detestation of thy finnes, that obtayning pardon of them thou maist be freed from all these euills, which are to come as tokens & fore-runners of Gods wrath and indignation: and that he graunt thee through his mercy a good and secure conscience, since the day of thy Redemption doth approach, the end of thy labours, & beginning of thy everlasting repose.

THE

THE 2. POINT.

TO consider, how the last day being now come, an Archangel with fearefull voice, in manner of a trumpet, shall summon all the dead to judgement. And in a moment all, both good and bad, shall rise againe with their proper bodies which they lived in heere on earth, and come together into the valley of Iosaphat, there to attend the Iudge that is to iudge them.

Ponder, the sorrowes & paines which the damned will feelee vwhen their soules brought out of hell, shall be againe conioyned with their bodies: vwhat vwill they say vnto one another, hauing been Authours and causes of ech others torments and miseries? O with vwhat curses vwill they vpbraid one another, being thā to be linked together, to be ech others executioners? Contrariwise, how great content shall the soule of the iust receaue at the good company of the body, which whilst they lived together on earth, was a mean and help whereby she might suffer

somewhat for the loue of God. O what vvelcome and blessings vwill they wish one to another, seeing that the Iudge who is to iudge their cause is their Friend, and will now bestow vpon them the crowne and reward of their seruice.

Out of which thou maist gather feruent desires and purposes not to liue any more negligently & careles of thy saluation, but comparing that which shall happen to the good, with what shall befall the euill, to choose in this life, that which most will help thee, to rise againe vvith Christ, to thy euerlasting blisse and happines.

THE 3. POINT.

**T**O consider, how all being now fulfilled, Christ our Sauour shall truely and really descend from heauen with most soueraigne Maiesty, enuironed with an whole army of Saints and heauenly spirits, and approaching to the afore mentioned Throne, shall command the Angells to separate & deuide the good from the bad.

Ponder

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Ponder, how great the griefe and rage of the bad wilbe, who were so much honoured in this life, when they will see themselues on the left hand of God, in such extremity of basenes, cast off, and set at naught by his diuine Maiesty. What inward feeling and sorrow will they haue, seeing the iust, whole life they esteemed madnes, and their end without honour, accounted now among the children of God, for to be eternally honoured and rewarded. And on the other side what ioy and content will there be among the good, when they shall see themselues by meanes of their humility placed on the right hand of Almighty God, singularly honoured and exalted.

Gather heerence, not to make any account of the right or left hand in this world, that choosing in this life the lowest place amongst men, thou mayst merit in the day of Iudgment to sit on high with God and his Angels.



## THE 4. POINT.

**T**O consider, how all the finnes of the wicked, even of their most hidden and secret thoughts, and the vertues and good workes of the iust, being layd open to the view of the whole world, the Iudge will pronounce the sentence. And beginning with the good, will say, with a gentle and amiable countenance: Come yee blessed of my Father, possesse yee the Kingdome which I haue prepared for you. And to the wicked with an angry and seuerer looke: Depart from me, you cursed, into fire euerlasting.

Ponder, these two contrary ends: he calleth the iust vnto him as if he should say: Seeing yee haue embraced the Crosse, and Mortification to follow me, come and receaue the reward which is due vnto you, and take possession thereof with eternall rest. And to the wicked he will say: Seeing for your sake I receaued these wounds, and haue invited you with pardon, and you haue not accepted thereof, refusing to receaue me, therefore

Exercises. (Lib. I. Med. VI.) 109

fore depart from out of my sight.  
But whither, O Saviour, dost thou  
cast them? To the everlasting tor-  
ments of Hell.

Hence thou mayst perceive  
how much it behooveth thee, to re-  
gard how thou livest, and with what  
care and vigilancy thou art to watch  
over thy selfe at all times, seeing all  
thy workes, both thy good & bad,  
are to be strictly examined and iud-  
ged.

## THE VII. MEDITATION.

### Of Hell.

**T**HE Preparatory Prayer shall  
be as before. The Compositiō  
of place shalbe, to imagine in  
the hart or center of the earth, a huge  
pit, and most darke caue, full of ter-  
rible fire, where neere at hand thou  
mayst behold what passeth amongst  
those innumerable soules, which are  
there tormented by the Diuell.

The Petition shalbe to beseech  
our Saviour, that he will enkindle in  
thy

YIO      *A Manuallof spiritual*  
thy soule a great feare, and horrour  
of euerlasting paines, that thou maist  
escape so hideous, and so terrible a  
place.

THE I. POINT.

**T**O consider, the dreadfullnes of  
this pit, and dungeon of Hell,  
which is all obscure & full of darke-  
nes, whither neuer entréth any light  
of the Sunne, and the fire which is  
there, giueth no light at all, but only  
such as serueth for the greater paine  
and torment of those who there doe  
suffer, being swallowed vp and plun-  
ged in most grieuous paines & tor-  
ments.

Ponder how, if thou canst not  
for the space of one only houre, en-  
dure the darkenes of a dungeon: if  
thou darrest not touch for a litle while  
the light fire of a burning candle,  
how shalt thou be able to lye in a bed  
of perpetuall flames, shut vp and  
compassed round about vvith those  
Fire-brands of hell, both in soule  
and body, and that for all eternity?

Gather hence, how great the  
malice and heynousnes of one only  
mortal

*Exercises. (Lib. I. Med. VII.)* III

mortall sinne is : for which Almighty God (being so mercyfull as he is) doth punish so many soules with so grievous torments, because they refused to suffer something in this life for their sinnes, hazarding thereby themselves to sustaine so long and grievous paines in so vnfortunate & accursed place.

THE 2. POINT.

**T**O consider the company which these damned soules shall haue in that hideous dungeon. For though they haue beene Emperours, Kings, & Lords of the World, yet shall not any one friend of theirs now bewaile or lament this their miserable estate, not any one be found to comfort them, not any vassall or faythfull seruant to attend vpon them, but their mortall enemyes, abhorring, detesting and raging against them, full of wrath, impatience, and enuy. All these things shall cause new torments and paines vnto them, the which shall be also much augmented and increased with the horrible sight of the Devils themselves.

For



Ponder, what a torment it will be vnto them to liue, or rather more truely to dy, amongst such cruell enemyes, which long to drinke their very bloud. How much more excessive will their paines and griefes be, when they shall perceauē with how small, and short labour they might haue escaped so long, and so intollerable torments, vvhich now they must abide without all hope of the least refreshing, or ceasing, and in comparison vvhereof the torments and paines of this life, seeme rather painted, then true torments indeed.

Gather hence a great feare of prouoking and enkindling Gods wrath against thee, and desire to establish friendship in his loue & charity, leauing him aboue all things, & maintayning true peace with all mē, that thou mayst be deliuered from the wicked company of so many reprobate & damned persons.

THE 1. POINT.

**T**O consider the grievousnesse of payns of the senses, wherewith the damned



damned shall be tormented: for as the sinner hath offended God by all his senses, so shall he be punished in them all.

Ponder, how the carnall and dishonest eyes shall be tormented with horrible and dreadfull shapes and visions: The eares with wofull lamentings, howlings, and blaphemies against God, and his Saints: The smelling, with the intollerable stench that shall proceed from the place it selfe, & from the bodies of the damned, a torment not possible to be endured: The taste with gall and such like bitter drinckes which shall be given them. Finally, they shall haue heaped vpon them all manner of paynes & torments, as of the head, the stomacke, the sides, the hart, and all other griefes whatsoever are wont to torment vs heere in this life.

And besides this, vpon euery one of the damned, shall be inflicted other particulier punishments, contrary to the vices vvherto they gaue themselves in their life time.

The glutton shall be tormented with  
hunger

hunger more then dogs. The drunkard with vnsatiabie thirst. Those that were ouer curious in trimming and setting themselves forth in silkes fine linnen & gallantry, shall there be cloathed from top to toe in frying pitch and brimstone, which shall intollerably torment, but not consume them.

Hence it is good, thou raise in thy selfe a great courage and vigour of mind to contemne all the pleasures & delights of this life: seing they are the cause of these torments, standing in feare of that sentence which sayth: As much as he hath gloryed himselfe, and hath beene in delicacies, so much giue him torment and mourning.

#### THE 4. POINT.

**T**O consider that the paine whereof we haue hitherto spoken, is not the most terrible of those which the damned are to sustaine: for there is another without comparison greater, which Deuines call, Of losse. and consisteth in being banished for euer from the sight of Almighty God.

Ponder

Ponder, how that this payne alone shall torment the soule, more then all the rest together doe torment the bodies of the damned: for since God is an infinit good, and the greatest of all goods, it is manifest that to be deprived for ever therof, is an infinite euill, and greatest of all euills. And so euery one shall curse his vnbappy state and misfortunate birth, gnawing and pulling in peeces his owne flesh, and renting his very bowells, and raging with fury and rancour shall turne himselfe against Almighty God, not ceasing to curse and blaspheme his holy Name, because he tormenteth him, and by his supreme power and authority, detayneth him plunged and overwhelmed in that bottomles pit of fire, enclosed and shut vp on euery side, and this not for one day, moneth, or yeare, or age only, but for all eternity.

Heere mayst thou moue in thy selfe a great affection & desire to feare God, and abhorre thy sinnes: for by them thou hast deserued already to be cast into these most grieuous paines of

IN 6      *A Mannall of spirituall*  
of hell : where many others be for  
fewer and lighter finnes then those  
which thou hast committed against  
God. Shew thy selfe therefore grate-  
full, and serue him hartly, seeing  
without any merit of thine, he hath  
set thee in the way of saluatiō, if thou  
wilt thy selfe.

## THE VII. MEDITATION.

*Of the glory of Heauen.*

**T**HE Preparatory prayer as the  
former. The Composition of  
aid place shalbe, to behold vwith  
the eye of thy soule, that Celestiall  
Court, replenished with whole Ar-  
mies & Quiers of Soueraigne Spirits  
and Saints, adorning and beautifying  
it, and the Holy of Holyes seated in  
the midst of them with infinite glo-  
ry and Maiesty.

The Petition shalbe, to be-  
seech our Lord God, that seeing he  
hath vouchsafed to create thee to en-  
ioy him, and so holy a society in that  
heauenly



heavenly Court, he will giue thee grace to liue in such sort, that departing out of this vale of teares and misery, thou mayst truely see and enjoy the same euerlastingly

THE I. POINT.

**T**O consider, the excellency, and the beauty of that glory, and of that spacious, rich, and most fruitfull and pleasant land of Promise: The length of the Eternity thereof, the greatnes of Riches, the seruice of their tables, the disposition and order of those which serue, the diuersity of their liueries, and finally the policy, gouernement, & glory of that noble Citty.

Ponder, how our Lord God, though he be so bountifull and libe-  
rall as he is, notwithstanding to make thee a way into this his glory & paradise of delights, he was not content with any lesser price, after sinne committed, then of the most precious bloud and death of his only Sonne Iesus. So that, it was necessary, that God should dye to make thee partaker of that heavenly life, and that he

he should endure griefes, paines, and sorrowes, that thou mightest liue in perpetuall ioy, and contentment. And finally, that God should be nayed on a Crosse betwixt two theeues, that man might be placed among the blessed Quiers of Angells.

Ponder furthermore, vvhhat, and how great, that good is, vvhich that it might be bestowed vpon thee, it vvas necessary that God should sweat so many streames of bloud, be taken prisoner by his enemyes, whipped, spit vpon, buffeted, and hanged vpon a Crosse.

Gather hence a great estimation of this glory, and an earnest desire to enioy the habitation of so soueraigne a Citty, and to walke the pathes and streets thereof, that animated with this consideration, thou maist endure with pleasure and delight whatsoever paines and difficulties may occur, for the attaining of so great a good, remembering what Christ our Sauour performed and suffered in the whole course of his life, least thou shouldst loose the same.

THE 2. POINT.

**T**O consider, that Almighty God did not prepare this house and pallace for his honour alone, but for the honour and glory also of all his elect, fulfilling that which himselfe said: I honour and gloryfy those, who honour and glorify me. And not content with this, he doth, and will glorify, not only the soules, but also to bodies of his elect, allotting them a place in that his Royall Pallace.

Ponder, that it is the will of the Father of Mercyes, that the flesh vvhich deserued rather to lye like a brute beast in a stable, be placed and glorified amongst the Angells in Heauen: that as it hath holpen to carry the burden, it be also partaker of the glory, enioying the same in all the senses of the body, which then shalbe more pure and perfect then euer before: for euery one of them shall haue their speciall delight and glory, as the senses of the reprobate in hell, shall haue particuler paine & griefe.

Gather

Gather hence fervent desires to mortify thy senses, taking henceforward particuler care in the guard therof, seeing that for the paines which last but a small while in this life, thou shalt be rewarded & crowned with that immensity of eternall glory, without measure, or end of so great ioyes.

### THE I. POINT.

**T**O consider the content vvhich thou shalt receave of that heavenly Society and company of Saints, & especially of the Saint of Saints Christ Iesus our Lord, and at the glory and beauty of his sacred body which was before so much disfigured vpon the Crosse for thee.

Ponder, that notwithstanding the multitude of the blessed be innumerable, yet there is not any disorder or confusion among them, but most perfect peace and vnion, because the vertue of loue and charity is there obserued in the highest degree, they being more perfectly vnited among themselves, then the parts of one and the selfe same body, are  
one



one with another, according to that which our Sauour demaunded of his Father, saying: I pray thee (Father) that they may be one (by loue) as we also are one (by Nature.)

Ponder furthermore, that although so infinite number of heades be adorned with most precious crownes, and euery one with a scepter in his hand, all notwithstanding are content with that they haue, and no one enuieth at another, because that Kingdome is so great and so capable, and their iurisdiction so ample and large, as there is most abundantly and completly inough for all.

Hence raise in thy selfe great joy with a burning desire to appeare in the presence of thy Sauour, to behold his most singular beauty, and to enjoy that glorious cōtenance, vpon whome the Angells desire to looke: if thou on thy part be not backward in his seruice, he doubtles will be large and bountifull in granting thee these fauours and benefits, manifesting vnto thee his infinite glory and beauty, together with the  
F glory

222      *A Manuall of spirituall*  
glory of all those blessed Saints and  
heauenly Courtiers. Let therefore  
thy vvorkes be such as thou maist  
deserue to be one of the number of so  
holy a company, and to liue euer la-  
stingly with those beloued children  
of almighty God.

THE 4. POINT.

**T**O consider the wonderfull and  
excessiue ioy which the soules of  
the blessed will receaue at the cleare  
sight of Almighty God, wherein consi-  
steth the essentiall glory of the Saints.

Ponder, how the only sight of  
that diuine countenance shall suffice  
to giue perfect contentment to all  
those blessed soules: for if the things  
of this world delight vs so much, how  
much will that infinite goodnes de-  
light vs, which containeth in it selfe  
the perfection and summe of all that  
is good? And if the sight of the crea-  
tures alone be there so glorious, what  
shall it be to see that face, and that  
beauty, in whome all graces and be-  
auties doe shine? beholding once the  
mystery of the most blessed Trinity,  
the glory of the Father, the wisdom

of the Sonne, and the goodnes and  
of the Holy Ghost.

Desire from hence forward,  
not to see, haue, or enioy in this  
world any quiet, ease, riches, or con-  
tent, in which thy affection may rest,  
but only in Almighty God, & being  
most willing to depart from all earth-  
ly comfort, that thou mayst not be  
deprived of so diuine a sight, and so  
oueraigne a good, as is our God,  
saying with the holy Prophet: One  
thing I haue asked our Lord, this will  
I seeke: That I may dwell in the  
house of our Lord all the dayes of  
my life, that is, for all eternity.

F

THE



THE  
SECOND BOOKE  
OF MEDITATIONS

appertaining to the Illumi-  
natiue way.

*What is the Illuminative Way.*

**T**HOSE who be already iustified, & be desirous to go forward in that which they haue begun, & so gaine true and solide vertues, increasing dayly therein, must walke this second way, commonly called the Illuminative Way. The end of which way is to illuminate the soule with the light of sundry truthes and vertues, & with lively and effectuell desires of know-  
ing



ing God, and to vnite himselfe with him, exercising himselfe in the considerations of the diuine Mysteries of the life and death of our B. Saviour: for by meditating of these, and by carrying them alwayes in his hart he shall stir vp and enkindle in himselfe, motions of deuotion, proper and peculiar to this way, to wit, loue and desire of the vertues of Humility, Patience, Chastity, Obedience, Pouerty of spirit, Charity & the like. For to what vertue can any one be inclined, wherof he may not find in the life and death of our Saviour meruailous examples, it being as it were a royall table, or banquet furnished with all sorts of meates, a paradise full of all delights, a garden set forth with all manner of flowers, a market abounding with all things, and as it were a spirituall Faire replenished with all good thinges that we can wish for, as in this second booke shalbe seene.

*An Aduertisement.*

IT seemeth vnto me convenient for the better obseruing of our intended

26      *A Mannall of spirituall*  
tended breuity, not to treat from  
hence forward in the ensuing Medi-  
tations, of the Preparatory Prayer,  
of the composition of Place, or of  
the Petition, since it wil suffice to haue  
done it in all the Meditations of the  
first Booke, of which euery one may  
make his benefit, and haue a generall  
knowledge & light inough to make  
alwaies the sayd three thinges, ac-  
cording as the subiects of the Medi-  
tation shall require: for more per-  
spicuity whereof let vs put an exam-  
ple or two.

Will you meditate vpon the  
Birth of our Sauour Christ, or on  
the pennance which he did in the  
desert &c. In the former the compo-  
sition of place may be as followeth.

Imagine that you see with the  
eyes of consideration, as it were a  
house or cottage vnhabitable, forsak-  
ken of all, open on euery side, full  
of cobwebes and filth, exposed vnto  
the wind and snowy weather, and in  
a corner therof on the ground, vpon  
a little straw the only begotten Sonne  
of Almighty God, Iesus Christ our  
Lord,

Lord, crying like a little infant, trembling and quaking for cold, the most Blessed Virgin our Lady, and her Spouse S. Ioseph full of devotion, admiration, and astonishment, adoring him on their knees.

Let thy Petition be, to obtaine grace of his maiesty, to performe the like with them, and to know, serue, and be gratefull for the fauours and benefits he commeth to bestow vpon thee, thou being so vnworthy of them.

In the Meditation of the desert, the composition of the place may be made thus: Behold with the interior sight of thy soule, Iesus Christ our Lord, all alone in a desert, compassed with high mountaines, and craggy rocks, doing for the space of forty dayes hard and rigorous penance, not eating any thing at all, enuironed with the fierce and wild beastes of the woods, cast vpon the ground vnder a hedge, or at the foot of some tree (for such was his shelter and place of repose) treating day and night with his Eternall Father about

The Petition shalbe, that his Maiesty will vouchsafe to doe thee so great a fauour as thou maist serue & accompany him in that desert & wilderness. for such holy company wilbe to thee a paradise and glory.

And after this manner thou mayst alwayes make in the beginning and entrance of thy Prayer, the Composition of place, and Petition, according as the passage or Mystery which thou dost meditate, shall require, humbly crauing ayd, and fauour of the holy Ghost, who ( as a most excellent maister of spirit ) will teach thee far better, then I can.

But one thing is specially to be noted, that when thou art to make the Composition of place in some passage or Mystery of Christ, either newly borne, or bound to the pillar, or nayled to the crosse, thou must not imagine as though it happened a far off, in Bethelam, or in Ierusalem, a thousand, and so many yeares since, for this doth weary the imagination, and is not of so much force to moue:

But



But rather imagine those things, as if they were present, and euen now did passe before thyne eyes: seeing and beholding with the eyes of thy soule the infant Iesus weeping and crying in the cradle or manger. And as it were heare the strokes of whips, and knocking of the nailes, whereby thou shalt both pray with more facility, swetnes, attention, and deuotion, and be moued more & reap more abundant fruite and profit thereof.

THE I. MEDITATION.

*Of the Conception of our B. Lady.*

THE I. POINT.

**T**O consider, and with the eyes of thy vnderstanding to behold the three diuine Persons, Father, Sonne, and Holy Ghost, in the Throne of their glory and Maiesty, (in whose presence do assist an innumerable number of Angells) ordaining and decreeing in that supreme Councell, that seeing the ruine and  
Es                      perdition

perdition of mankind, and the forgetfullnes of their eternall weale and saluation, was so great, to redresse the domage and vniuersall hurt, the second person of the most B. Trinity the only begotten Sonne of the Eternall Father, should become Man to redeeme vs.

Ponder, the excessive loue which did burne and inflame his diuine breast, for hauing many other meanes to redeeme thee, which would haue cost him farre lesse, he would notwithstanding make choise of no other, but of that which should cost him most of all, the more to declare his vspeakable loue towards thee, making himselfe Man, that he might be more humbled therby, and inuesting himselfe with the basenes of thy flesh, to communicate vnto thee his greatnesse: he that was before impassible, became mortall, he that was Eternall, temporall, and of a Lord, a slaue, of the king of heauen, a worne and reproach of the earth.

Hence thou mayst gather the great longing desire our good Lord

had

*Exercises. ( Lib. II. Med .I. )* 131  
had of thy saluation, seeing he would  
vndertake so much for thee, for thy  
soules health. Stir thou vp likewise  
in thy selfe feruent desires of humili-  
ation, the better to serue him, for  
that he so hūbled himself to redeeme  
thee.

THE 2. POINT.

TO consider, how Almighty God  
hauing determined to make him-  
selfe Man, and to be borne of a Mo-  
ther, as other men are, ordayned  
that his holy spirit should begin to  
build the house, wherein he vvas to  
dwell, creating the sacred Virgin our  
B. Lady, pure, and without spot or  
blemish, free from all stayne of sinne,  
originall or Actuell. And certainly  
it was meete that such a priuiledge  
should be graunted her, in whome  
God was to lodge and dwell as in his  
holy Temple.

Ponder, that as all our hurt  
and perdition entred into the world  
by a man and woman, God in like  
manner would that our redemption  
should haue beginning by another  
man, and another women. And so

death entred into the world by Adam  
and Eve when they sinned: so the  
life of grace should enter by Iesus &  
Mary which neuer sinned, vnto  
whome men should repayre for re-  
medy of their wants, with like con-  
fidence as they would haue recourse  
to their owne Father and Mother.

Gather hence, an earnest desire  
of the loue of God, who by such  
meanes and remedies, vouchsafed  
to restore thee vnto his grace, and  
friendship, making thee (as S. Paul  
saith) his child & member of Christ,  
and heire of heauen. Acknowledge  
the good thou hast receiued of him,  
and be thankfull for so great a be-  
nefit: behaue thy selfe with all humi-  
lity and subiection towarde thy Pa-  
rents and Superiours, sith he, who  
was supreme and absolute Lord of al  
thinges, did subiect himselfe & obey  
his creatures with so great an exam-  
ple of humility.

### THE 3. POINT.

**T**O consider, howv in the very in-  
stant that God created the soule  
of the Blessed Virgin Mary, forming  
there-



therewith that little and tender body of hers, in the wombe of her Mother Saint Anne, in that very moment he did also enrich and beautify it with his soueraigne grace, sanctifying her from the very instant of her Conception, & preserving her from originall sinne, which as being the daughter of the terrestriall and sinfull Adam, she was naturally to haue incurred.

Ponder, how great a glory and how singular an ornament it is to all mankind, that a pure creature, being naturrally conceived of a man & woman, should be so highly aduanced and adorned with such plenty of grace, and chosen of God as a most precious vessell, wherein to place and bestow all those his diuine and soueraigne treasures, which was fit she should haue, who was predestinated to be the Mother of God, & to crush the Head of the infernall Serpent.

Inuite the blessed Angells, the Heauens, the Earth, and all Creaturs to the prayse of our Lord God, for so singular a fauour bestowed on the Blessed Virgin, and in her ypon all the  
world

124      *A manuell of spirituall*  
world. For that he chose her to be  
his Mother, whereby she is also made  
thy Mother, and Aduocate for all  
sinners, by whome thou, and we all  
find accessse to the Throne of his in-  
finite mercy: for none hath beene  
truly and sincerely deuout vnto her  
who hath not at last arriued at the  
port of euerlasting blisse.

THE 4. POINT

**T**O consider, how Almighty God  
hauiug created this glorious Vir-  
gin, besides that first grace ( aboue  
mentioned ) of preserving her from  
sinne, and sanctifying her soule, he  
did both then, and afterward from  
time to time endue her with new  
prerogatiues of singular priuiledges,  
giuing her from thence forward the  
title & claime to the dignity of Mo-  
ther of God, to which dignity in due  
time he intended to aduance her.

Secondly, graunting her that  
she should feele no kind of bad incli-  
natiō, or disordered appetite. Third-  
ly confirming her in grace in such a  
singuler manner, as in seauenty and  
so many yeares which she liued, she  
percei

neuer committed any mortall sinne,  
not so much as in thought. Fourthly  
preseruing her also from all veniall  
sinne, a thing wonderfull aboue all  
wonders. Fifthly causing her to con-  
cieue the Sonne of God by vertue of  
the holy Ghost, and bring him forth  
without any paine at all, or detri-  
ment of her Virginall purity &c.

Ponder, how conuenient it was  
that Almighty God should exalt and  
honour with all these graces and pri-  
uiledges, and many more, this most  
pure Virgin. For it is his generall cu-  
stome and manner of proceeding to  
make thinges proportionable to the  
end for vvhich he createth them;  
Wherefore our Blessed Lady being  
chosen to the highest dignity that can  
be imagined, next to the humanity  
of the Sonne of God, to wit, to be  
his Mother, there were also graunted  
her the greatest graces and priuiled-  
ges, the greatest sanctity and perfecti-  
on, next after him.

Reioyce and hartily be glad of  
the infinite and soueraigne fauours  
which God hath bestowed vpon this  
Blessed

Blessed Vitgin. Inuite the Angells,  
 that after wardes adored the Sonne of  
 God, when he entred into the world  
 to come now with al ioy and gladnes  
 to reuerence her that is to be the  
 Mother of God, and their heavenly  
 Queene. And ioyning thy selfe with  
 them, salute her in the wombe of her  
 Mother with the wordes which after  
 were spoken vnto her by the Angell  
 Gabriell: Hayle, full of grace, our  
 Lord is with thee. Beseech him also  
 O Blessed Lady, that he will likewise  
 be with me, to purify my soule, bridle  
 my flesh, and replenish me with his  
 grace and vertues.

## THE II. MEDITATION.

*Of the Nariuity of our Blessed Lady,  
 and her Presentation in the Temple.*

### THE I. POINT.

**T**O consider, how the vvhole  
 world being before ouerwhel-  
 med with darkenesse and igno-  
 rance, couered with an obscure and  
 feartfull night, at the birth of this  
 most

most blessed Virgin, it began to shine with a new & vnwonted brightnes, the day as it were breaking vp, and this soueraigne morning star spreading her beames over the whole face of the earth, the Angels of heauen & the iust that liued heere on earth reioycing and exulting, when they vnderstood that the day did now approach, and the Sonne of iustice to be at hand, who with his heauenly light would illuminate the world, & deliuer it from all the euils and miseries which it did then sustaine.

Ponder, that with great reason our Holy Mother the Church, guided by the Holy Ghost, doth say in the office of this day: That the Natiuity of the B. Virgin hath brought singular ioy & gladnes to the world, For if the Angell Gabriell truly sayd to Zachary, That many should reioyce and take pleasure at the Natiuity of his Sonne Saint Iohn Baptist, because he was to be the fore runner of the Messias, and to point him out with his finger, and say, Behold the Lambe of God; how much more may  
the



*A Manuall of spirituall*  
the whole world now reioyce, celebrate, & keep Holy the day on which this most glorious Virgin was borne, she being to shew vnto vs our Lord and Sauour in a far nobler sort then S. Iohn, not only pointing him out with her finger, but bearing him in her armes, and feeding him at her breast, saying: Behold this is my beloued Sonne in whome I am well pleased.

Stir thy selfe vp to affection of ioy, and to the prayse of God, congratulating him for the glorious birth of this blessed Virgin which he hath chosen to his Mother, and hartily thanking him for that he hath exalted her to so great a dignity and honour, as neuer before or after was graunted to any pure creature. Thou shalt likewise congratulate all mankind, for that now the happy houre of their Redemption is at hand: Iesus Christ our Lord being shortly to be borne of this immaculate Virgin, and made Man, to exalt man to the dignity of the Sonne of Almighty God.

THE 2. POINT.

**T**O consider how the parents of this Blessed Virgin gaue her the Name of Mary, that is to say, A sea of Graces, and such and so great were those she found in the sight of God, that the celestiall spirits astonished thereat, demaunded one of another: What is she that commeth forth like the Morning, faire as the Moone, elect as the Sunne, to whome, none in the earth can be compared, none found her equall?

Ponder, howv pleasing it was to the most Blessed Trinity to behold a Creature so beautifull, so sayre, and gracions in the sight of the Diuine Maiesty, and a Creature who vyith the splendour, and shining light of her vertues, was to giue a happy beginning to the Blessed day of the Eternall Weale, and Redemption of mankind, the true Sonne of Iustice Christ Iesus being soone after to be borne of her, and to rise out of her sacred wombe.

Desire most ardently and affectionously, to honour and serue this  
heauenly

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heauenly Lady, and to haue conti-  
nually in thy mouth and hart her  
most Holy Name. For as the Name  
of Iesus is as an oyle powred out, for  
the curing and healing of all those  
that are stroken and bitten by the in-  
fernall serpent, the Diuell: so the  
Name Mary hath such a vertue and  
force, that being called vpon with  
deuotion, like a most soueraigne oyle  
it illuminateth, comforteth, bealeth  
and reioyceth the harr of man, and  
ouercommeth and vanquisheth the  
Diuels themselves, who as her sworn  
enemies doe vtterly abhorre, and de-  
test the sweet sound of this her most  
sacred Name, and all those that are  
deuoted vnto her.

### THE 3. POINT.

**T**O consider, how this most Blessed  
Child being borne, and now three  
yeares of age, her parents S<sup>t</sup> Ioachim  
and Saint Anne, for the fulfilling of  
the vow which they had made to Al-  
mighty God, to offer vp vnto him  
the fruit of the benediction which he  
should bestow vpon them, brought  
her to the Temple, ioyfull and much  
comfor,

comforted that she was to goe to such a place, and to remaine, and serue her Creatour, and Lord all her life time in that holy place. Ye are not content with this, out of her exceeding loue to Almighty God, she would also be the first that euer made vow of perpetuall Virginitie, and hauing made it, she kept it so exactly and so perfectly, that she might iustly seeme rather an Angel without a body, then a tender Lady in mortall flesh.

Ponder the great deuotion, wherewith this Blessed Child presented and gaue vp her selfe to Almighty God, offering herselfe wholly to his seruice. For being come to the Temple she was first receaued by the high Priest, & by him placed on the lowest step of the fiftene which mounted to the Altar, from which, with wonderfull ioy, alacrity, and grace (not ayded or led in hand by any) she mounted vp the rest of the fiftene with great seruour of spirit, with an undaunted courage, and resolute mind to ascend by all degrees of vertue to the highest top of perfection.

Stur



Stir vp in thy selfe a feruente desire to present thy selfe to Almighty God, and to offer thy selfe in like manner wholly to his seruice, with a constant resolution to mount vp and increase euery day more and more in purity of soule and body, and neuer to separate thy selfe from him. And if his diuine Maiesty shall doe thee so much fauour as to heare thy prayers, and to withdraw thee from the occasion, and perils of this world to serue him in his holy Temple and house; acknowledge it with much gratitude and thanks, as a most euident signe of his speciall loue towards thee, and a most certayne token that he hath a particular care and prouidence ouer thee, as a most louing Father of his dearest child.

## THE 4. POINT.

**T**O consider how this most Holy Virgin spent the yeares of her childhood in the Temple. Doubtles she was a most absolute patterne of holynes, and of all kind of vertues to the rest of the Virgins living in place with her, so carefull, so solicitous, & feruent



eruent she was in the seruice of God  
and in obseruing all points of his  
holy Law: the first no doubt in the  
vigill of the night, in Humility and  
all humble offices the most humble,  
in purity the most pure, in euery ver-  
ue the most perfect.

Ponder, the great admiration  
and astonishment which the dayly  
conuersation and vertuous exercises  
of this most Blessed Child did cause  
in her companions, and in those who  
did treate and conuerse with her, be-  
holding such eminent vertue & san-  
ctity in so tender yeares. Ponder al-  
so with what seruour and diligence  
she spent a great part of the day in  
ascending the mysticall ladder of the  
holy Patriarch Iacob, which reached  
from the earth vnto the heauens, the  
degrees wherof are Reading Medi-  
tation, Prayer, and Contemplation,  
in which holy exercises she there  
wholly imployed her selfe, being of-  
ten visited by the Blessed Angells,  
ascending and ascending by this  
heauenly ladder, yea and by the  
word of Angells standing and view-  
ing

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ing her from the top thereof: in  
which, as in many other notable  
thinges she seemed rather an Angell  
sent from heauen, then a Virgin heer  
borne on earth.

Stir vp in thy selfe a great desire  
to imitate this tender and B. Virgin  
in those excellent vertues which she  
did exercise in the Temple: which  
among others were Silence, Solita-  
rines, Quiet of body & mind, Prayer  
and Contemplation. Be ashamed to  
see thy selfe far from imitating her  
in any sort whatsoeuer, so remisse &  
slouthfull in the seruice of God, and  
in all vertuous exercises.

**THE III. MEDITATION**  
*Of the betrothing of the Blessed Virgin  
to Saint Ioseph.*

**THE I. POINT.**

**T**O consider the desires which  
the Blessed Virgin had, being  
in the Temple, to liue all the  
dayes of her life in subiection and o-  
bedience, vnderstanding by instinct  
of

of the Holy Ghost, how dangerous  
athing liberty is for all, & especially  
for women, wherefore she besought  
him very earnestly, that if through  
any occasion she were to depart out  
his House and Holy Temple, she  
might notwithstanding haue whome  
to obey and serue.

Ponder, how few there be,  
who desire that which this Blessed  
Virgin desired, or that demaund of  
Almighty God that which she de-  
maunded, to wit, the vertue of Obe-  
dience and Humility, choosing ra-  
ther to serue and obey, then to be a  
Mistresse & commander over others.  
Wherefore when the diuine proui-  
dence ordayned, that she should  
come from vnder the Obedience of  
her Superiour in the Temple, he  
placed her vnder S. Ioseph, whome  
she was al wayes after to obey, reue-  
rence, and respect. And this she vn-  
derstood to be the will of God, when  
he was made her husband, to wit,  
that it was to the end she should per-  
forme those offices of Obedience to-  
wards him.

Desire therefore and purpose to be duely respect and obedient to thy Superiour, whomsoever he be that God shall giue thee, learning of this most Holy Virgin true humility and obedience, who being Queene of heauen & Mother of God, obeyed and serued, not only her Superiour in the Temple from three yeares of age, till she was thirteene, but many yeares after S. Ioseph her Spouse that walking the path which she did and following her footsteps, thou mayst arriue whither she did, that is to see and enioy God for ever in heauen and endles blisse.

THE 2. POINT.

TO consider, how little more then ten yeares being past that the Virgin liued enclosed & recollected in the Temple (her parents being now dead) the high Priest thought good for the fulfilling of the receiued Law, and Custome, to send her in some determinate state of life and so they betrothed her to a certain man called Ioseph, who though he were poore, yet was he nobly descended.

ended, and of the bloud Royall, & withall a vertuous and holy man.

Ponder the great obedience, which this Holy Virgin shewed in accepting that state of life, which otherwise was much against her best desires: but vnderstanding that it was the will of Almighty God, she espoused her selfe to this Holy man, being certified by diuine reuelation, that it should be without preiudice of her integrity & Angelicall purity. The day therefore being come in which this most chaste mariage should be contracted, behold with what excellent composition of body and mind, with what virginall bashfulness and modesty, she gaue her hand to her earthly Spouse, hauing been long before espoused, and wholly dedicated to an Heauenly King.

Desire most earnestly to imitate the most blessed Virgin according to thy estate, perswading thy selfe that obeying Almighty God, and trusting in him, thou shalt not want vertue, nor comfort, nor any thing whatsoever with reason thou mayst desire



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desire for thy saluation, because God  
as his knowledge and power is infi-  
nite, so he can ioyne Virginitie with  
Wedlocke, Contemplation with  
Occupation, and the beauty of Ra-  
chell with the fecundity of Lia, so that  
the one shall nothing preiudice or en-  
domege the other.

THE 2. POINT.

**T**O consider how conuenient it  
was that this sacred Virgin should  
be espoused to Saint Ioseph, both  
in regard of her selfe and of her most  
B Sonne: for hauing from all eterni-  
ty determined to be borne of her, he  
would not that her honour & fame  
should be subiect to calumniation, as  
doubtles it would haue beene, if she  
had had a Son without a husband.

Ponder the great Humility of  
the Sonne of Almighty God, who  
chose rather to be accounted the Son  
of a poore Artificer (being the Sonne  
of his eternall Father) then that the  
fame of his most chaste Mother should  
receaue the least blemish or staine, she  
being the example and patterne of al  
vertue & purity.

See

Seeke hence forward to maintaine the good name and fame of others, euer speaking well and honorably of thy Neighbours, though they deserue it not, and especially of those who in any sort be thy superiours: for as thou hast need of a good conscience in the sight of God, so thy Neighbour hath need of a good name in the sight of man to conserue and maintaine his honour and reputation. For as the Holy Ghost saith: A good Name shalbe more permanent to thee, then a thousand treasures precious and great. And if thou faile in this, thou deseruest most iustly to be punished of God as a transgressor of his holy Law, which consisteth (as our Sauour Christ saith) in two Commandements, to wit, in louing of God, and of our neighbour.

THE 3. POINT

TO consider, that Almighty God would, that S. Ioseph should not only be the defender and guardiā of the person, Chastity, and fame of the most Blessed Virgin, but also which is more to be admired, that he should

*A manuall of spirituall*  
be withall her Spouse, and Hus-  
band.

Ponder the depth of the diuine  
Counsel and Ordination in recom-  
mending so great a treasure and so  
precious a relique, as the sacred Vir-  
gin was, to the charge and custody of  
so poore a man, she being so highly  
faouered, and esteemed of God,  
as that he particularly chose her to be  
his Mother. For if our Lord keepeth  
the soules of his Saints, as Dauid  
saith, and he himselfe said to Abra-  
ham, I am thy Protector whereso-  
euer thou art; the defence and custo-  
dy of man might seeme wholly need-  
les in her, of whome God and his  
Angells had so speciall protection.  
Neither is it lesse wonderfull, that his  
diuine Maiesty should appoint and  
ordaine, that the lesser and inferiour  
should help and keep the greater and  
more eminent, and that he who was  
less: perfect and able, should haue  
care of her that was more able and  
perfect: giuing vs to vnderstand, that  
there be subjects in this life higher in  
grace, then be their Superiours, and  
sheep

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sheep more exalted then their Pastors  
and shepheards.

Gather hence desires to humble thy selfe in imitation of the excellent humility of our Blessed Lady, who hauing so many pledges and tokens of the infallible protection of God and his Angells, did notwithstanding, with all Humility liue in subiection, and vnder the gouernement not of some rich man, or some Earle, Duke, or King, but of a poore Carpenter, who was faine to get his liuing by his dayly labour, and maintaine himselfe as he could by his trade, and sweate of his browes. And in this mans company she was to liue at home and abroad, and whither soeuer he went, that so her fame & chastity might be secure. Whence thou maist vnderstand, that seeing Almighty God would not leaue his owne Mother without a guard, he will not also keep or protect any one that shall presume of himselfe, as sufficient of himselfe; and much lesse will assist him, who shalbe ingratefull for the guard and superiour appointed

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ted



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ted him already by God himselfe,  
whether he be lesse or more eminent  
in vertue, learning, or whatsoeuer na-  
turall or supernaturall parts.

**THE III. MEDITATION**  
*Of the Annunciation of the B. Virgin,*  
*and of the Incarnation of the*  
*Sonne of God.*

**THE 1. POINT.**

**T**O behold the most Holy Vir-  
gin in her secret Closet wholly  
attending to Contemplation, &  
(as some Holy men doe obserue)  
meditating the sacred Mistry of the  
Incarnation of the Sonne of God,  
which had beene reuealed vnto her,  
though it had not beene told her in  
what manner, or time it should be  
executed, nor who should be the  
Virgin that was to conceaue, and to  
bring forth so noble a Sonne.

Ponder, how gratefull this her  
prayer was in the sight of Almighty  
God, when rising in the night time  
(her Blessed Spouse Saint Ioseph per-  
seauing



ceauing no such matter, though he tooke his rest in the selfe same chamber) she kneeled downe in the darke in some corner of the same chamber, and beginning to speake with God from the very bottome of her hart, she brake forth into these like words, with farre greater seruour then euer Moyfes did, saying: if I haue found grace in thy sight, O Lord, I beseech thee haue mercy on mankind, redeeme the many soules that doe dayly perish, send downe from aboue the Blessed Lambe of God to take away the sinnes of the world, let the desired of all Nations come now at last. Vouchsafe to create her that is to carry in her armes and bosome thy most Blessed Sonne our Redeemer. O how happy should I be (O my Lord) if thou wouldest vouchsafe to make me the handmaid and poorest seruant of thy B. Mother. More would I esteeme such a fauour then to become Queene of the whole world. Thus did the Blessed Virgin speake vnto God, and obtained doubles more of him by such

G s

prayers

prayers, then euer Iacob or Moyses did by theirs. And answere was returned her as to that other woman of the Ghospell: O woman, great is thy sayth, be it vnto thee as thou wilt. And Almighty God dealt so bountifully with her, that instead of making her his hand-maid as she desired, he chose her for his mother.

Meditate therefore often those thinges which this most pure Virgin did meditate vpon, and wish for that which she most humbly craued, to wit, to serue her, yea to be as her hand-maid that was to be the Mother of the liuing God. Stir vp in thy selfe speciall deuotion to this Blessed Virgin, that though thou hast beene a most wretched sinner, yet she may notwithstanding for thy diligent seruice heerafter account thee as one of her adopted Children.

#### THE 2. POINT.

**T**O consider how that God hauing determind to make himselfe Man, and to be borne of a woman, he beheld from aboue all the women that were to liue from time to time

in this world : among all which, this most chaste and pure Virgin Mary was most pleasing & gracious in his diuine sight. And to her alone he decreed to send that so glorious Embassy which afterwards he did by the Angell Gabriell.

Ponder first, how many Queenes and principall Ladyes were then in the world, on whome men had cast their eyes, and were by them highly esteemed, of whome there was much speech and talke, who were much regarded and greatly respected of all, yea and accompted also happy amongst women: yet vpon none of these did Almighty God vouchsafe to looke, but on her alone that was forgotten of all, poore, retired, and wholly vnknowne to the world: she I say, alone was chosen, & called by God himselfe: Blessed among all women: Full of grace, and the like.

Ponder secondly, how the Angell, entering into the chamber of the Blessed Virgin, kneeling on the ground, saluted with great reverence this Princesse of Heauen, the elected  
G 6 Mother

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Mother of Almighty God, the queen of Angells, & the first word he sayd vnto her, was: Hayle full of grace, our Lord is with thee.

Gather hence an earnest desire that our Lord would vouchsafe to cast his diuine and gracious eyes vpon thee, to the end that as thou art of those who are called, thou mayst be also of the elect, although thou deseruest it not, desiring and requesting him to doe thee the fauour and grace, that (seeing thou art not an Angell but a poore and silly worme) thou maist speake with his diuine Maiesty, as his most holy Mother in thy Prayer, with great reuerence, feare, & loue.

THE 3. POINT.

**T**O consider, how the Blessed Virgin was troubled, with the sight of the Angell, though he appeared in a most resplendent and glorious shape (for it is credible that the Blessed Angell visited her many times, & treated familiarly with her) but she was troubled at so wonderfull and so vnwonted a salutation, and to heare



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heare the prayſes which were ſpoken  
of her .

Ponder, what a meane conceit  
this moſt holy Virgin had of her ſelf,  
for being in her owne ſight ſo meane  
as out of her great Humility ſhe held  
her ſelfe to be, ſhe could not be per-  
ſwaded that ſuch greatnes could be  
contained in her littleneſſe, and ſo  
ſhe deſired to be the hand-mayd vn-  
to her that ſhould be the Mother of  
Almighty God . And thereupon was  
confounded and troubled, becauſe  
whoſoeuer is truly humble, is trou-  
bled at nothing ſo much, as hearing  
his ovne prayſes : but the Angell  
ſayd vnto her : Feare not Mary, for  
thou haſt found grace vvith God,  
which ought to take all dread & feare  
from thee .

Gather hence, how meane &  
how baſe a conceit it is reaſon thou  
ſhouldeſt haue of thy ſelfe, being as  
thou art, ſo vile and ſo miſerable a  
creature : ſhut out from thy hart  
whatſoeuer vayne prayſe men ſhall  
giue vnto thee, attributing the glory  
thereof wholly to God, and the con-  
fuſion



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fusion to thy selfe: desire and be glad  
that they intreate and handle thee as  
thou deseruest, that exercising thy  
selfe by this meanes in Humility,  
thou mayst prosper & increase both  
in the sight of God and man, as did  
this most Holy and pure Virgin Ma-  
ry.

#### THE 4. POINT.

**T**O consider the most prudent an-  
swere which the Blessed Virgin  
made to the Angell, full of so great  
Humility and Obedience, yielding  
that ioyfull consent vnto his speeches  
which reioyced both heauen and  
earth, saying vnto him: Behold the  
hand-mayd of our Lord, be it done  
to me, according to thy word. And in  
that very instant the Sonne of the E-  
ternal Father Iesus Christ our Lord  
was incarnate in her sacred wombe  
by vertue of the Holy Ghost, to whō  
this worke is especially attributed.

Ponder first: that although the  
dignity and office of being the Mo-  
ther of God was so high and so excel-  
lent, yet because it had annexed vnto  
it imminent labours, travells, and af-  
flictions,

*Exercises. (Lib. II. Med. IIII.) 159*  
fictions, it was the will of Almighty God, that it should not be imposed vpon her without her consent and good will, but rather that she should of her owne free will accept the same dignity, togeather with the charge, that so she might merit a great deale the more.

Ponder secondly, how this Blessed Virgin being chosen to be the Mother of the Sonne of God, she termed her selfe a hand-maid, and not a Mother, as who did accept this office to serue as a hand-maid, not to be serued and attended vpon as a Lady and Mistresse. Agreeing in this with that which afterwards her B. Sonne said of himselfe: That he came not to be serued, but to serue his creatures and to put himselfe euen vnder their feete.

Enkindle in thy selfe inflamed desires of the loue of this vertue of Humility, and of subiecting thy selfe wholly to the will of Almighty God, and neuer to resist any thing which he shall commaund or enioine thee, how hard and painefull soeuer it shalbe,

shalbe, but alwaies and in euery thing, saying: Gods will be done. Pouerty, aduersity, troubles, paines, necessity, and whatsoeuer want of thinges in this life, receaue them as sent by the hand and prouidence of Almighty God himselte, and imbrace them with alacrity and loue, saying with the Blessed Virgin: Gods will be done.

## THE V. MEDITATION.

*Of our Blessed Ladyes Visitation of  
Saint Elizabeth.*

### THE I. POINT.

**T**O consider how the Angell ha-  
uing taken leaue of our Blessed  
Lady, she remembring what  
had beene told her of her Cofin Saint  
Elizabeth being great with child, did  
greatly reioice, and comming out of  
her Closet, arose and went vnto the  
Citty of Iuda, and entring into the  
house of Zachary, saluted there Saint  
Elizabeth her Cofin German.

Ponder, how the loue and  
earnest

earnest desire which this Holy Virgin had to please Almighty God, brake through whatsoeuer difficulties, and though she saw that the way was long and painefull, the time cold and her selte tender of complexion, all this notwithstanding seemed easy vnto her. And presently without any stay, she departed towards that high and hilly Countrey, to accomplish the diuine will, and not regarding the dignity to which she was newly exalted, being chosen the Mother of God, she desired and reioiced to visit, and serue her that was far inferior vnto her.

Gather out of this example of so rare Humility, first a great desire to submit thy selfe, & to put thy selfe vnder the feet of all, choosing rather to serue, then to be serued, in imitation of this Blessed Virgin, who being Lady and Mistresse of all the world, went to visit her seruent.

Secondly, desire to imitate the great Charity of the Blessed Virgin, reioicing at that great good, and contentment which Saint Elisabeth had receaued,



reuealed, & for the fauour which Almighty God had bestowed vpon her: for this is an admirable and most noble vertue, to reioice and be glad at our neighbours good: & the contrary is the sinne of enuy, a vice proper to the Diuell, who is alwaes sory and repining at the good of others. Be thou glad therefore and reioice, because this Blessed Virgin our Lady is made the Mother of Almighty God, & congratulating her, beseech that she will vouchsafe also to be thy mother: seeing she is so humble, that she will visit and comfort thee with her most sweet and gracious presence.

THE 2. POINT.

**T**O consider the entrance of the B. Virgin our Lady, and of her most Holy Sonne into the house of S. Elizabeth: whome the Blessed Virgin as being most humble, saluted first, replenishing both her, and the little infant in her wombe Saint Iohn Baptist, and all the whole house, with many heauenly giftes: for therby the infant was cleansed from originall sinne

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sinne, & filled with the Holy Ghost, Saint Elisabeth his mother receaved the gift of prophesy, & Saint Zachary his Father the vse of his tongue to prayse Almighty God withall: for where his diuine Maiesty, and his blessed Mother doe enter, there cannot be wanting true ioy, and perfect comfort.

Ponder what a holy salutation this was, and how different from those which now adayes are vsed in the world, full of vanity and flattery, where so much time is lost, and so many sinnes and offences are committed against Almighty God.

Gather hence a great desire to be visited of this thy soueraigne King and Lord, that with his diuine presence, the greatnesse of his mercies may be made manifest in thee, who art so vnworthy of them, beseeching him to giue thee, as he did to his Precursor Saint Iohn, light and knowledge of the high Mystery of his Incarnation, and reioice at his sacred presence. Intreate also the Blessed Virgin to obtaine for thee of her most

most Holy Sonne, some of those heavenly favours, which by her only sight he bestowed in such plenty & abundance on this thrice happy babe, & on his parents, that now and for ever thou maist employ thy selfe in her prayes, as they did.

THE; POINT.

**T**O consider, how Saint Elizabeth vnderstanding by diuine reuelation, the misteries of the incarnation of the Sonne of God in the sacred wombe of the most Blessed Virgin Mary, she began to praise and magnify her saying: Whence is this to me, that the Mother of my Lord doth come vnto me? But the Blessed Virgin the more she was prayesd, the more she did humble her selfe attributing the glory of all to Almighty God, breaking forth into this Canticle: My soule doth magnify our Lord &c.

Ponder, that as all holy and iust men doe neuer attribute any good thing whatsoeuer to their owne deserts, so out of the like affection of Humility, Saint Elizabeth wondering

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at the graces & fauours which Christ and his Mother had done vnto her, cryed out: Whence is it, that so great a fauour hath been shewed me, I being so vnworthy therof?

Desire thou like wise to do the same, when thou shalt be honoured and praised by men, humbling thy selfe the more, and acknowledging that all the good thou hast, wholly commeth from Almighty God, and is not of thy selfe. And say with Saint Elizabeth: Whence is it, that God vouchsafeth to remember me? I ha- uing beene so vnmindfull of him? How happen these thinges, O Lord, to me, I hauing so often offended thee, and been so vngratefull to thy diuine Maiesty? Which thou must practise, not only in wordes, but also in works and deedes, as the Blessed Virgin did, when she serued her Co- sin S. Elizabeth almost three moneths with great care and diligence, even in humble and base offices, exercising the selfe willingly, yea and delight- ing therein, as Christ our Saviour & his B. Mother did all their life time.



## THE 4. POINT.

**T**O consider the great good which the Blessed Virgin did in the house of her Cousin, how much she did profit all those that lived therein with her heavenly discourses, and rare examples of Modesty, Humility, & Charity. For if her only sight and presence was cause of so many & so extraordinary graces both in the Mother and the child, what would (as Saint Ambrose well noteth) the company & communication of so many dayes and months as she staved with Saint Elizabeth, worke and effect in them? How pious may we imagine their conuersation to haue beene? how singular the exāples of vertue? how would they exhort one another to prayer, and to inward communication with Almighty God?

Ponder, that if by reason that the Arke of the Testament was three moneths in the house of Obededom God heaped vpon him and vpon all his family so great benefits: vvith how much more reason may we iustly believe that this diuine Arke of  
the

*Exercises. (Lib. II. Medit. VI.)* 167  
the new Testament ( within which  
Iesus Christ himselfe reposed ) re-  
mayning as many monethes in the  
house of Zachary & Elizabeth, would  
fill it with a thousand benedictions &  
heauenly fauours.

Gather hence a constant and an  
vndoubted hope, that whensoever  
thou shalt come to receaue Almighty  
God in the most Blessed Sacrament,  
with a lively faith, though thou be  
so poore & miserable as thou art, he  
will replenish thy soule, in which his  
diuine Maiesty desireth to make his  
habitation and abroad, vvith many  
celestiall benedictions and spirituall  
fauours.

## THE VI. MEDITATION.

*of the reuelation made by the Angell  
vnto S. Ioseph, concerning  
this Mystery*

### THE I. POINT.

**T**O consider how noble & wor-  
thy a man this Patriarch S. Ioseph  
was, being of a princely  
race

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race, and lineally descended of  
Dauids house. But that which  
most commend and honour  
was not his pedigree & descent  
that he was true heire of the ve  
of that Holy King, as of his Meek  
Iustice, and Holines of life &c.  
finally because he was a man tr  
according to the hart of God.  
such a one doubteles it was con  
ent he should be, who was to be  
ted to so great a dignity, as to be  
Spouse of the Mother of Almi  
God, and to whose custody was  
commended so great a treasure as  
his most Holy Sonne.

Ponder, how the Blessed S  
knew to negotiate and to help  
selfe with the gifts which he ha  
ceased, daily augmenting and  
creasing them more and more:  
one thing did cause in him great  
nes and sorrow of mind, to wit  
see his sacred Spouse after her ret  
from Zacharies house, to be g  
with child, he hauing no part th  
But as he was a iust man, and l  
in feare of Almighty God, he w

uall  
d of King  
which did  
our him,  
cent, but  
e vertues  
Meeknes,  
e &c. and  
man truly  
God. And  
s conueni-  
to be exal-  
s to be the  
Almighty  
y was to be  
sure as was

lessed Saint  
o help him-  
a he had re-  
ng and in-  
more: only  
n great sad-  
to wit, to  
her returne  
to be great  
part therein  
, and liued  
, he would  
not

*Exercises. (Lib. II. Medit. VI.) 169*

not speake of it to any body, but  
thought secretly to abandone and  
leauē her. But far greater was the  
affliction of the Blessed Virgin his Es-  
pouse, who could not but preceiue  
his intention of forsaking her, and  
casting her off, and be much grieved  
to see him so sad & troubled in mind  
whome she so deerly loued and much  
respected for his holines of life: and  
knowing on the other side her selfe  
to be free from any fault, whereof she  
was suspected by him, she liued in co-  
inuall paine & grieve.

Out of which thou maist ga-  
ther, that albeit one be very holy, &  
converse alwaies with holy persons,  
yet in this life he shall not want cause  
of humiliation & affliction, by which  
Almighty God will try his vertue,  
and loue towardes him, as they were  
not wanting to our Blessed Lady and  
Ioseph.

#### THE 2. POINT

O consider the secret iudgements  
of Almighty God, in not reuea-  
ing this Mysterie of the Incarnation  
his only begotten Sonne to S. Ioseph

H

seph



Joseph as he had revealed it to Zachary and to Saint Elizabeth. And the cause was, thereby to take occasion to exercise the vertues of the Blessed Virgin, & her Holy Spouse.

Ponder, the great good which is contained in Humility and affliction: for they are as it were the precursors of great consolation and comfort, as we may see in this present passage: Almighty God ordaining that the Blessed Virgin should suffer this humiliation and infamy, to dispose her thereby, and to make her more fit for those fauours which soone after she was to receaue in Bethlehem.

Hence thou maist gather, that though thou couldest cleare thy selfe when thou art accused, and shew thy innocency, yet oftentimes thou must haue patience, and relying vpon God his diuine providence suffer for his loue some infamy and shame. And if this be to be done when thou art innocent, with how much more patience oughtest thou to endure the same when thou art

*Exercises. (Lib. II. Med. VI.)* 178  
fault, and blame worthy: following  
the example of the Blessed Virgin,  
who though she were innocent, did  
not seeke to excuse herselfe, but im-  
bracing humility and silence, chose  
rather to be esteemed naught, then  
to discover those hidden Mysteries,  
& that most excellent treasure which  
Almighty God had committed vnto  
her; putting her honour into his  
hands, & reaching thee therby how  
thou oughtest to exercise thy selfe in  
all humility & silence.

THE 3. POINT.

TO consider, that though Almighty  
God concealed that Mystery  
vnto S. Ioseph for a time, & know-  
ing that he could not find out the  
cause of her being with child, vn-  
lesse he should reueale it vnto him,  
he determined so to doe, thereby to  
defend the honour of the most Blef-  
sed Virgin sending an Angell vnto S.  
Ioseph to free him from all scruple,  
and suspicion, and to reueale vnto  
him the most hidden & ineffable Mi-  
stery of our Redemption.

Ponder, how with this reuela-  
tion

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tion Almighty God conuerted the  
griefe and sorrow of this Holy Patri-  
arch, into exceeding great ioy and  
comfort. And it is credible, that he  
did goe and prostrate himselfe at the  
feete of the Blessed Virgin, crauing  
humbly pardon for the suspition &  
for the error which he had commit-  
ted, acquainting her with the Miste-  
ry which the Angell had reuealed vn-  
to him.

Hence thou maist gather two  
things. First, that although truth  
sometimes lye hidden for a while, yet  
it shalbe at length discouered and  
knowne. Secondly that when at any  
time thou shalt be suspected or accu-  
sed of some fault vnderferuedly, thou  
oughtest to humble, and not alwaies  
to defend or excuse thy selfe, vnlesse  
thou shouldest sometimes be bound  
in conscience, for the honour of God  
or good of thy Neighbour. And per-  
swadethy selfe certainly that neuer  
any thing was lost by putting thy  
trust and confidence in Almighty  
God, as wee see the Blessed Virgin  
receaued greater honour by concea-  
ling

ling the Mistry, then she should haue done, if otherwise she had disclosed it.

THE 4. POINT.

**T**O consider the faithfullnes of the diuine prouidence, in comming then to remedy the affliction of his friendes, when they are brought into greatest extremity, applying diuine, when human meanes doe faile, as heere he did, reuealing this secrete Mystery to Saint Ioseph, and giuing him to vnderstand, that the Blessed Virgin had conceiued by vertue of the Holy Ghost, and that she should bring forth a Sonne, of whome he was to haue a tender care, whose name he was to call *I e s u s*, which is as much to say, as Sauiour.

Ponder the singular ioy and content which this Holy Patriarch receaued at the hearing of these so happy tidinges, how thankfull he was to Almighty God, for hauing giuen him an Espouse so Holy, and of so great worth and dignity: & committed to his charge the care of his only begotten Sonne. But aboue



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all this, what, and how great was the spirituall comfort of the most Blessed Virgin, seing her Spouse whome she loued so tenderly, and whose affliction & trouble she had felt so much & taken so heauily, now to be so full of joy & cōfort. What thanks & praises did she giue vnto Almighty God for so great a benefit, as was the declaring of her innocency, & assisting her in so great a tribulation.

Gather hence how much it importeth thee to rely vpon the prouidence of Almighty God, & to haue great security & confidence in the midst of thy afflictions seeing it is most certaine, that his diuine Maiesty at fit & due time will come and remedy all things, & set thee free from all trouble & molestation, to thy great comfort, and consolation.

**THE**

THE VII. MEDITATION.

*Of the expectation of our Blessed Lady  
her deliuey.*

THE I. POINT.

**T**O Consider that as our Blessed Lady was a Virgin, in conceiuing the Sonne of Almighty God, so likewise did she know she should so remaine in bringing forth the same Sonne: for the experience of what had passed, assured her of what was to come.

Ponder the spirituall ioy which she conceaued in her soule, breaking forth into these, or such like wordes of admiration and thankesgiving: Is it possible that I haue conceaued in my wombe that very Sonne, Almighty God, whome the Eternall Father containeth in himselfe! I giue thee most humble thanks, most mighty Lord, for that thou hast chosen me, thy hand-maid for thy Mother. O that the houre of thy birth were now come, that I might see thee be-

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fore me, that I might haue thee in my  
armes, that I might nourish thee at  
my breasts, and with my milke.

Gather hence, & stir vp in thy  
selfe the like desires, and in imitati-  
on of this Blessed Virgin, say: Is it  
possible, O Lord, that I being who I  
am, so vile and so wretched a crea-  
ture, thou hast neuertheles chose me  
to be thy Sonne! to receaue and en-  
close thee in my breast, to hold thee  
in my handes, to kisse and imbrace  
thee a thousand times! and leauing  
many others, who would haue bin  
more thankefull vnto thee, and ser-  
ued thee much better then my selfe,  
hast abandoned them and receaued  
me! I render thee, o my Lord God,  
infinite thanks for so great a benefit  
and mercy. Graunt I beseech thee,  
that I may duely prepare my selfe  
these daies to receaue thee, and well-  
come thee into the world, as this  
most Blessed Virgin thy Mother and  
our Lady, did diuinely dispose and  
prepare her selfe for thy comming.

THE 2. POINT.

**T**O consider the lively and inflamed desire which our Blessed Saviour had in the wombe of his most Holy Mother, to manifest himselfe to the world, for the redeeming of mankind, and to giue vs repast and food of life euerlasting.

Ponder, that his small and tender body was not so pressed and straitned in that narrow prison of the wombe of his Mother, as was his louing hart kept in, and straitned with the force of his vebement desire: and though euery day seemed vnto him a yeare, yet he would neuerthelesse remaine therein the full time of nine monethes, and admit no priuiledge which might exempt him from suffering, or shorten the time of his durance therein.

Gather hence, how much it importeth thee, to dispose thy selfe these dayes to celebrate with deuotion the feast of his Holy Natiuitie, imitating the inflamed desires wherewith those ancient Fathers disposed themselves for it. For so thou shalt



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reap in thy hart the Blessed fruit of  
thy hopes.

THE 3. POINT

**T**O consider how greatly the most  
sacred Virgin desired at length to  
behold with her eies the only Sonne  
of Almighty God, the fruit of her  
wombe, to adore and serue him in  
way of gratitude and thankfullnes  
for the great fauour he had done her  
in electing & chosing her to be his  
Mother.

Ponder, with how loude and  
often cries of her hart she repeated  
with ardent affection of desire and  
loue, that which the holy Church  
doth often sing: O would to God  
thou wouldest breake open the hea-  
uens, and descend, and the cloudes  
raine downe the Sauour! And with  
the Esponse: O my Sonne, that I  
might see thee out of this thy enclo-  
sure, sucking the breasts of thy mo-  
ther, that I may kisse, cherish, & im-  
brace thee!

Hence thou maist gather like  
affections, and desiring that thy Sa-  
uour would come vnto thee, endea-

more

*Exercises. (Lib. II. Medit. VII.)* 179  
vour to imitate the Blessed Virgin our  
Lady, to the end thou maist see, and  
enjoy the diuine treasure which she  
did. And with these or the like words  
moue & quicken thy desires to adore  
& serue the Son of God borne new-  
ly in thy soule, as the most Blessed  
Virgin his mother did serue & adore  
him.

#### THE 4. POINT.

**T**O consider, what S. Ioseph did,  
what his thoughts and meditati-  
ons were these dayes: doubtlesse  
through the great desire which he al-  
so had to see his Lord God, he of-  
ten spake these or the like wordes.  
Come at last O hope of all Nations, let  
my eies behold thee before they be  
closed vp! when shall this be? O that  
it were now, that I might once come  
to kisse and imbrace thee most ten-  
derly!

Ponder, how this Holy man,  
perceiuing the Blessed Virgin to be  
neere her deliuary, serued and che-  
rished her, in whatsoeuer his small  
forces, power, and ability was able,  
respecting and honouring her as the  
H 6 Mother

**The** A Manuall of spirituall  
Mother of Almighty God, and his  
most chaste Esponse, of whole vertue,  
holines, & purity he had now so high  
a conceit and esteeme.

Gather hence desires to doe the  
like, esteeming and reuerencing this  
most pure Virgin, seruing her with  
purity of body and soule, and per-  
forming these daies some particuler  
seruice towards her, that she may ob-  
taine for thee of her Sonne, a good  
preparation to receaue him, as this  
Holy Patriarch by her meanes obtai-  
ned.

## THE VIII. MEDITATION.

*Of our Blessed Ladyes iourney from  
Nazareth to Bethleem.*

### THE I. POINT.

**T**O consider how the Sonne of  
the euer-living God, being to  
be borne into this world, be or-  
dained to leaue and deprive him-  
selfe of those commodities which  
he might haue had in Nazareth, be-  
ing to haue beene borne in his Mo-  
there

*Exercises. (Lib. II. Medit. VIII.)* 181  
thers house, and amongst his kindred  
and friends, where he could not haue  
wanted the shelter of a warme lod-  
ging or chamber, yea and further  
commodity and attendance, such as  
was not wanting vnto Saint Iohn,  
borne at home in his Fathers house.

Ponder, how Christ Iesus our  
Lord abandoned, and contemned  
whatsoever the world loueth, to  
wit, contentments, pleasures, and  
pamperings of the flesh, and sought  
for all that which the world abhor-  
reth and flyeth, as he demonstrated  
in the pouerty and want of all things,  
in which he alwaies did exercise  
himselfe, and choosung to be borne  
in Bethleem, at the time when all  
things should be wanting vnto him,  
in a houre & season so incōmodious,  
sharpe, & rigorous.

Heere confound thy selfe, be-  
holding so rare an example, and be  
ashamed to see thy selfe so great a lo-  
uer of thy owne commodities and  
delicacies. Humbly beseech him to  
giue thee grace, that thou maist re-  
nounce whatsoever pleasures and de-  
lights



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lights of the flesh, and loue and im-  
brace pouerty and want of all things,  
as he alwaies did.

THE 1. POINT.

**T**O consider the occasions which  
Christ our Sauour tooke to make  
this his iourney, that therby all might  
know he came to obey, and serue,  
and not to doe his owne will, but  
the will of his Father who had sent  
him.

Ponder, that as Christ our Sa-  
uour was borne in obedience, so he  
also dyed in obedience, that thou  
mightst learne to obey. In regard of  
which obedience his holy will was,  
that his Mother and himselfe in her  
should professe seruice and alleagi-  
ance, and submit themselves to the  
commaundement of Augustus Cæ-  
sar, who as Emperour and Lord of  
the world had commaunded that all  
his subiects should be enrolled for the  
paying him tribute.

Gather hence that if the King  
of heauen entred into the world  
humbling himselfe and professing  
allegiance to a temporall King, it  
cannot

cannot be much for thee to humble & subiect thy selfe to a heavenly King, & to thy Superiours, his substitutes on earth, to whose will thou must endeavour to forme all thy actions: for this is the will of Almighty God.

THE 3. POINT.

TO consider the discommodities which our Blessed Lady suffered, who being poore, the way long, the season sharp and cold; and in the hart of winter, comming to Bethleem all weary, and destitute of humane comfort, yet she carryed all with admirable patience, and conformity to the will of Almighty God.

Ponder, how the Blessed Virgin and S. Ioseph went that iourney all alone, vnknowne and forgotten of the world, notwithstanding they were the most precious Jewells the world had euer yielded, & in highest esteem in the sight of God! Ohow little did the B. Virgin & S. Ioseph regard the world, with all the pompe, & honour thereof!

Gather hence desires to be forsaken

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faken of men, and be ashamed of the  
little loue which thou hast to suffer, &  
that thou so easily dost complaine of  
the least discommodity, which is offer-  
red. Learn from this day forwards to  
set all thinges at naught, but only ver-  
tue & holines of life.

THE 4. POINT.

**T**O consider, how that after two or  
three daies iourney these holy pil-  
grimes ariued at Bethleem late in the  
euening, & going frō house to house,  
& from Inne to Inne, did enquire af-  
ter lodging, either for money or for  
Gods sake, but found none that wold  
receiue or lodge them, all being taken  
vp by persons of better esteeme and  
fashion, then they were thought to  
be.

Ponder, how often this soue-  
raigne Lord hath called at the gates of  
thy hart, & said vnto thee that which  
he said to his chaste & Holy Espouse in  
the Canticles: Open to me, my be-  
loued, my sister, my doue. But such  
was thy obstinacy & rebellion, that  
thou wouldest neuer entertaine nor  
ledge him, yea rather hast shut the  
dore

*Exercises. (Lib. II. Med. VIII.)* 185  
dore most vngratefully against him.

Gather hence a great desire now  
at last to harbour and receiue this thy  
Lord, and Maister, & giue him some  
place in thy hart that he may be spiri-  
tually borne in thy soule: for doubt-  
les he wil most abundantly requite  
thy good hospitality and entertaine-  
ment, as he requited Martha & Za-  
chæus. Beseech him to come once  
more & knocke at thy dore, for that  
thou wilt now open it vnto him, and  
giue him the best part of thy house, to  
wit, thy hart, that he may repose &  
remain therein as long as it shalbe  
pleasing vnto him.

**THE**



## THE IX. MEDITATION.

*Of the Natiuity of our Saviour Christ  
in Bethleem.*

## THE I. POINT.

**T**O Consider how the most B.  
Virgin not finding any other,  
was faine to take vp her lod-  
ging in a poore & forlorne cottage,  
yea which is more, in a vile & loath-  
some stable, the which Saint Ioseph  
hauing accommodated after the best  
manner he could, they there rested  
very well contented, rendring to Al-  
mighty God many thanks for that so-  
ry shelter & aboad.

Ponder first, that a poore &  
base habitation is nothing displea-  
sing vnto Almighty God, so is he  
quiet and free from all worldly vani-  
ties. For God had rather come and  
remain with a poore & humble  
man (if he giue him his hart) quiet,  
& free, then with any Prince or King,  
that hath his mind busied & disqui-  
eted with worldly affaires.

Ponder

Ponder secondly, how the B. Virgin miraculously perceiving the time of her deliuey to be at hand, in place of sorrow and paines which other women do feele, she was filled with ioy and gladnesse of soule and body, contemplating the present benefit, which Almighty God bestowed vpon the world, for the redemption thereof: & so she brought forth her only Sonne, and the only begotten of God the Father, without any paine or grieve, or losse of her Virginity: wherat being wrapt with profound admiration, she cryed out: It is possible, that with these eies of mine I doe see God who created me, now become a child for my sake, in this most vile & abiect place of the earth, a stable! Is it possible that I behould the Sonne of the Eternall God, become a tender babe! And the splendour and brightnesse of the glory of his Father, laid vpon a little straw, and hay! That I heare, and see him weep, who is the only comfort of the miserable, and the ioy of the Angels!

Cathol.

Gather hence a great desire to feele, and experience that which the Sonne of Almighty God suffered and felt at this his entrance into the world endeavouring to get at the least some one of the vertues which then he discovered, of Humility, Pouerty, Patience, and Contempt of all thinges which this most miserable world doth yield.

### THE 1. POINT.

**T**O consider, how the sacred Virgin, beholding that Blessed babe, whom the Seraphims & all the Blessed Spirits do serue and adore, lying vpon a little straw, shiuering for cold, and in all thinges behauing himselfe as an infant, the teares trickled downe her cheekes, and bowing with great deuotion her knees to the very ground, with most profound reuerence she adored him as her God, and kissed his sacred feet as of her King, his handes as of her Lord, and his face as her deereft Sonne, and embracing him, and laying him at her virginnall breastes, did reioice with him, and say: O child of gold, O riches

*Exercifes. (Lib. II. Med. IX.)* 189  
ches of heauen , O ioy of Angels , O  
mirrour of beauty , thou art moſt  
welcome into the world vtterly loſt  
without thee: in good time art thou  
come into this land of perdition , to  
be a meanes for vs all to aſcend into  
heauen .

Ponder , with how ſweet and  
cheerfull a countenance this Bleſſed  
Infant would behould his beloued  
Mother , & ſmiling vpon her, would  
diſcouer vnto her how the immen-  
ſity of God did there lye hidden in  
ſo ſmall a corps, his infinite wiſdome  
in a tender babe that could not ſpeke,  
his whole omnipotēcy in thoſe weake  
and feeble members .

Gather hence ſeruent deſires  
to adore and ſerue, as the Bleſſed Vir-  
gin did, this thy Lord and Creatour,  
ſeeing he debaſed & humbled him-  
ſelfe ſo much for thee ſo vile a ſer-  
uant of his , becauſe by thus offering  
thy ſelfe to ſerue him, body & ſoule,  
and with all thy ability and power,  
he will moſt willingly accept of this  
thy good will, and giue thee grace to  
effe& it .



**T**O consider the ioy, deuotion & teares of the Blessed Virgin, and the care, & diligence wherewith she did performe whatsoeuer appertained to the seruice of her Sonne, and Lord. She swathed him in a poore, yet cleane and handsome swathing-bandes & cloathes, such as she had. She with most tender loue, and incomparable ioy imbraced him, she gaue him a thousand kisses of ioy, saying: My King, my Prince, my loue, my Lord, & my God, and forthwith laid him downe in the manger.

Ponder how this Blessed Infant, though he speaketh not a word, doth notwithstanding from the manger, as from out of a chaire or pulpit, teach and read vnto thee a lesson of Pouerty, and neglect of whatsoeuer is in this world: for he being a most mighty and potent King, hath neuertheles no other throne or place but only a stable, and in lieu of rich and costly hangings, and cloath of gold, the spiders webbes, and his bedding

*Exercises. ( Lib. II. Medit. IX. )* 197  
bedding straw and hay, instead of the  
softest & warmest fethers.

Gather hence confusion and  
shame, for that thou dost alwayes  
desire, procure, and seeke for thy  
selfe whatsoever is best, whereas  
Christ our Sauour did alwayes for  
himselſe chooſe whatsoever was  
worst: as to be borne, he chooſe a  
stable a most loathsome place, an a-  
board of brute beasts: to dye he made  
choiſe of an infamous place, ap-  
pointed for the execution of theues  
and malefactours: for to be borne he  
selected a small and silly Village, and  
the depth of midnight, when no bo-  
dy might see him: to dye he appoin-  
ted the midday, and the greatest and  
fairest Citty of the world. When  
he was to be borne in Bethleem, he  
ordained that there should be great  
concourse of people from all places  
of Iudea, who at that time were there  
assembled to haue their names and  
families enrolled, once a yeare, ac-  
cording to the custome, & the Emperors  
command of euery ones paying tri-  
bute, which might be an occasion

that his Mother and S. Ioseph should not find any lodging or commodity for his birth, and when he was to dy that the Citty of Ierusalem should be full of people, that it might be vn-  
to him an occasion of more infamy. To conclude, if this our Lord his election, choice, & iudgement of things be alwaies best, as doubtles it is, it behooueth thee in imitation of him euer to make choice of the worst for thy selfe, flying whatsoeuer tendeth to thy honour and estimation, and embracing whatsoeuer may be for thy dishonour & contempt.

#### THE 4. POINT.

**T**O consider, what this B. Child hath in heauen, as he is Almighty God, & what in the stable, as he is man, & who he is in both places.

Ponder, how this poore little Infant who is heere lodged in so vile a cottage, and reposes in a manger, is a God of infinite Maiesty, whose seate is heauen, whose throne are the Cherubims, whose seruants are all the Angells, and whome all do adore and serue. This babe is the vniuersall  
Lord

*Exercises. (Lib. II. Med. IX.)* 193

Lord and eternall word in all thinges  
equall with the other two diuine per-  
sons, who afterwarde was so glori-  
ously transfigured on the mount Ta-  
bor betweene Moyses and Elias, and  
who in the day of Iudgement shall sit  
in a throne of Maiesty, amidst the  
good and bad. He, the very same,  
now in this his entrance into the  
world, lyeth in the cribbe, in a hard  
and abiect manger, betweene two  
rute beastes, preaching and saying  
unto thee, not by word of mouth,  
but of spirit, not with many speeches,  
but with deedes: Learne of me, be-  
cause I am meeke & humble of hart.  
Behold, how euen from my cradle  
till my dying day, I haue chosen  
my inseparable companions, poe-  
rty, contempt, sorrowes and affli-  
ctions.

Hence maist thou gather, that  
being God himselfe, so great a Lord  
came for thy sake so little, thou  
shalt also endeavour to humble thy  
selfe and to become little: for unless  
thou become as this little one, thou  
shalt not enter into the Kingdome of  
heaven



THE X. MEDITATION.

*Of the ioy which the Angells and men  
had at the Natiuity of the Sonne  
of Almighty God.*

THE I. POINT.

**T**O consider what passed in hea-  
uen at such time as Christ le-  
sus our Lord was borne on  
earth. Then the eternall Father gave  
commandement that all the Angells  
should adore him (as the Apostle  
Paul saith) and all of them singing  
in the aire, Hymnes and Praises to  
this new borne King, adored him  
with most humble and profound re-  
uerence, acknowvledging that he  
habe to be the only begotten Sonne  
of the eternall Father, the King and  
Lord of beauen & earth.

Ponder how much this wor-  
of the Incarnation of the diuine  
world, was for the glory of Almi-  
ty God: for in regard therof, he  
glorified by all the celestiall Spirits

*Exercises. (Lib. II. Med X.)* 169  
both in heauen and earth, who like  
unto so many flakes of most white  
snow did descend from aboue as it  
were a ladder from heauen to the  
little porch of Bethleem, and in to-  
ken that they did acknowledge him  
for their King and Lord, they kissed  
his sacred feete.

Gather hence a great ioy to see  
his soueraigne King adored by his  
holy Angels: and he hartily grieved  
to see him so much forgotten & ne-  
glected amongst men, yea, so hei-  
nously offended by them. Beseech  
him that thou maist not be of the nū-  
ber of those vngratefull persons, but  
maist glorify and adore his most holy  
son on earth as the Angels did, & doe  
alwaies in heauen.

### THE 1. POINT.

Consider how the Eternall Fa-  
ther did manifest the Birth of his  
most holy Sonne to the shepherdes,  
who were watching ouer their flocke  
in the night time, sending his Angels  
to bring them the happy tidings of  
his birth, and to declare so high a mys-  
tery unto them, of which company

**256**     *A Manuall of spiritual*  
approaching neere vnto them, said,  
Reioyce, for behould I shew vnto  
you great ioy that shalbe to all the  
people: because this day is borne  
to you a Saviour which is Christ our  
Lord in the Citty of David. And  
this shalbe a signe to you, You shall  
find the Infant swathed in clouts, and  
laid in a manger. And presently those  
heavenly spirits brake forth into a  
most diuine melody, manifesting  
thereby the singular content which  
they receined, and said: Glory in the  
highest to God, and in earth peace to  
men of good will. The shepheardes  
hearing this so happy newes, with  
great desire and loue inuited one an-  
other to seeke out him whome they  
heard so much praised, saying: Let  
vs go to Bethleem, and let vs see this  
word that is done, which our Lord  
had shewed to vs.

Ponder the admiration of these  
holy shepherds, when following the  
direction of the Angells, they found  
all to be so as they had told them, yet  
were they greatly astonished to see  
these things so meane & base, as were

a poore stable, an oxe, an asse, and a manger should be the signes to find out the Lord of Maiesty. But farre greater was the admiration which this very same caused in the holy Prophet Isay, foreseeing in spirit long before these shepheardes, and this great God and Lord so little, and so much humbled; wherefore he said: Who euer beard such a thing? and who hath seene the like to this? God an infant, God in swathing bandes. God to weep? a thing so vnbeseeming his Maiesty and grearnes, a thing so strange, a worke that doth amaze & astonish the iudgements of men and Angells.

Gather hence desires to be humble and lowly, as God Almighty vouchsafed to humble himselfe: for he manifested himselfe freely and of his own accord to the humble shepheardes, but not to prouid Scribes and Pharisies. He is willing to be found of those who carefully search ouer their owne soules, but not of those who are ouerwhelmed and belied in the dead sleep of Conscience. Have



398 *A manuall of spirituall*  
a care therefore to watch and pray, &  
thou shalt find our Lord as these shep-  
heardes did -

THE 3. POINT.

**T**O consider the great desire which  
these holy shepherdes had to  
bring home with them to their cot-  
tage and cabins ( if they could have  
obtained so much ) those lightes of  
the world, the Sonne and the Mo-  
ther, seeing them so solitary, poore  
& vnprovidid of all human meanes,  
to serue and cherish them as far as  
their small forces and ability would  
reach, in token of gratitude for the  
high fauour which they had receaued  
of them when they disclosed & mani-  
fested themselves vnto them.

Ponder that for the finding out  
of Almighty God, is not required,  
either a sharp wit, or a good vnder-  
standing. much learning, or great  
parts: neither will he be found by  
such, if togeather therewith they  
seeke honour and vaine glory, and  
not God alone: but he is sooner found  
out by an humble Cooke or seruant  
in Religion, or by a poore & simple

(swine)

swinheard, and doth most bountifully communicate vnto them his celestiall gifts and fauours, as the Holy Ghost himselfe testifieth in the Proverbs.

Hence thou maist gather desires to seeke Almighty God with true loue and diligence, that thou maist also find him as these silly shepheards did. Beseech him that seeing he is the soueraigne shepheard and thou his sheep, marked with his owne most precious blood, he will vouchsafe to take from thee all presumption and pride, which is the disease and infection that doth vvaist thee away, and make thee so leane: and that he will shew thee, as he did his holy and chaste Espouse, where he feedeth, where he lyeth in the midday, to wit, in the manger: that seeing thou hast made thy selfe a beast through sinne, thou maist find him in the stable, a place proper for beastes.

THE 4. POINT

TO consider that the Eternall Father sent this multitude of Angels

**200**      *A Manuall of spirituall*  
to honour his only Sonne, who had so  
much humbled himselfe for his loue:  
& to teach & instruct vs by their ex-  
ample, what infinite thanks we owe  
vnto God for so soueraigne a benefit  
as he now had bestowed vpon vs, in  
giuing vs his best beloued Sonne, not  
only as a Sauour, King, or Lord,  
but ( which is more wonderfull ) as  
our Brother, our flesh, and bloud.

Ponder what care the Eternall  
Father euer had to exalt his most ho-  
ly Sonne, when he did most humble  
and debase himselfe, as is to be well  
seene both heere, and in all other pas-  
sages and mysteries of his most holy  
life. He was Circumcised, and a Na-  
me most honorable and most glori-  
ous was giuen to him, to wit the na-  
me of I E S V S. He was Baptized, and  
the Heauens were opened for him,  
the Holy Ghost descended vpon him,  
and the Eternall Father honoured  
him, saying: This is my beloued  
Sonne, He was Crucified betweene  
two theeues, and presently the hea-  
uens grew darke, the earth quaked,  
the rockes rent, the dead rose, all the  
elements

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*Exercises. (Lib. II. Medit. X.) 205*  
elements altered : Finally he was acknowledged of his enemies for the Sonne of God .

Gather hence a great and earnest desire to imploy thy selfe wholly all thy life time , in honouring and praying so good a God , and he will haue care to exalt and honour thee , as he had of his most holy Sonne , who humbled himselfe so much for his honour and glory . And so doing thou maist also sing the Hymne of the Angels with the like spirit and deuotion as they did ,

## THE XI. MEDITATION.

*Of the Circumcision, and of the Name  
Of IESVS.*

### THE I. POINT.

**T**O consider, how God Almighty hauing sent his only Sonne into the world in habit & likeness of a sinner , he was not content to take only vpon him humane Nature , and to seeme lesse then the Angels in our mortall flesh , but would



also on the eight day after his most holy natiuity, subiect himselfe to the Law of circumcision, which was the badge of a sinnefull child, and shed not only teares from his eies, but also sacred bloud from out his veines.

Ponder, how great loue towards vs he doth daily discover, for he cannot endure that his suffering for our weale and remedy should be any with delayed, though those who were to see him Circumcised, might iudge and account him a sinner, as taking vpon him the marke & badge of a sinner.

Whence thou maist gather very great confusion, that being so great a sinner as thou art, thou wilt not seem to be accounted so, but rather iust, and a very Saint, and to that end often excusest thy sinnes. Wherefore thou must humble thy selfe, and giue thanks vnto this thy Lord, who hath so wonderfully humbled and sought to hide himselfe. Beseech his diuine Maiesty, that as he subiected himselfe to carry vpon his tender shoulders the old Law of Circumcision, so bea-

ty and painefull, thou maist likewise carry, and haue before thine eyes, and in thy hart, the sweet Law of his diuine Commandement: and that he will vouchsafe to season it with one drop of his most precious blood, which he so liberally shed vpon the ground, to the end it may loose all the hardnes, & distast which it hath.

THE 2. POINT.

**T**O consider, that this Gods will & pleasure, that thou Circumcise thy selfe spiritually (that is) that thou cut off all superfluities in pampering thy flesh, in honour and commodities of this world, Circumcising and mortifying thine eies, not suffering them to behould that which is not lawfull to desire; circumcising thy tongue, making it to keep silence, from vaine, & idle wordes: Circumcising thy tast, that it feed not it selfe with gluttonies & delicacies.

Ponder in how much need thou standest of this Circumcision, how much thou art giuen vnto thine own will, and how much it becometh

284 *A Mannall of spirituall*  
thee, allwaies to carry in thy handes;  
that is, in all thy actions, the knife of  
Circumcision.

Garher hence also a great and  
earnest desire, to suffer willingly, &  
that others both Superiours & Inferi-  
ors may circumcise thee (if thy selfe  
shouldst be remisse and slacke therein)  
and help thee to cut away whatsoe-  
uer may hinder thee from comming  
vnto this thy Lord, whether they doe  
it with a good or bad intention, bea-  
ring it patiently, when they shall de-  
prive thee of thy delight, honour,  
pleasure and content, even to the shea-  
ding of thy bloud for him, who first  
hath shed it for thee.

THE 3. POINT.

TO Consider how they imposed  
vpon this child the Name of Iesus  
which is to say, Sauour of sinners:  
as one who was to deliuer them not  
only from all euill, but also to bestow  
vpon them most excellent fauours  
and riches, that their remedy & salua-  
tion might be most abundant.

Ponder that this glorious Name  
was imposed vpon him for his grea-

*Exercises. (Lib. II. Med. XI.)* 105  
ter honour. For his Eternall Father  
seeing him so humbled and marked  
with the badge of a sinner, would  
that he should even then be exalted,  
& haue giuen him (as S. Paul saith)  
a Name which is aboue all Names,  
that is I E S V S. And whereas our  
saluation was to cost him the shedding  
of his most precious blood, he gaue  
leauē to whatsoeuer instrumēt was  
fit for the drawing of blood to worke  
their effect vpon him: to the knife at  
his entrance into this world, and at  
the end therof to the whip, scourges,  
thornes, nayles, & speare.

Hence thou mayst gather affec-  
tions and desires to adore and reue-  
rence this most holy, and most sweet  
Name of I E S V S, hauing it al-  
waies in thy mouth and hart, there-  
by to obtaine victory ouer thine ene-  
mies. For the Diuells doe flye from  
this holy Name, and the infernall  
powers do tremble at it, and by it and  
in it, sinners haue their hope and con-  
fidence, because I E S V S is as much  
to say, as Saviour. And if to saue thee  
and truly to beare that Name, to st



him so deare, as the shedding of his most precious blood, and the spending of his life for thy sake; what is it meet thou shouldst doe for thine owne saluation? And seeing all is but little, though it should cost thee thy very hart blood & life, say vnto him with the Prophet: My hart is ready, o God, my hart is ready so to doe, so that thou vouchsafe to make me partaker of that sacred pledge.

#### THE 4. POINT.

**T**O consider, how the Circumcision being performed, & the knife of griefe hauing pierced the tender flesh of thy Sauour, they restored him vnto our Blessed Lady all bloody, and the teares trickling down his cheeks.

Ponder with what griefe of hart, with how many teares gushing out of her eyes, this most B. Virgin receiued her beloued Sonne, endeavouring to comfort him, taking him in her armes, laying him at her virginal breasts, giuing him to sucke of her most pure milke, and saying: O spouse and King of glory, how deare  
doth

*Exercises. (Lib. II. Medit. XI.)* 207  
doth the sinne of Adam cost thee, how  
soone dost thou performe the office  
of a redeemer, suffering paines & shed-  
ding thy blood for mankind.

Stir vp in thy selfe a desire to  
accompany this Blessed Virgin in her  
teares and good offices towards her  
Sonne. And shedding abundant  
teares of compassion, bewaile thy  
sinnes and offences, that thou mayst  
obtaine pardon of them. And render  
vnto Christ our Saviour most hum-  
ble thanks for the blood and teares  
which he shed for thee; auoyding  
heereafter to increase his paine with  
other new offences. Beseech the B.  
Virgin to obtaine for thee grace of  
her most holy Sonne, that at the en-  
trance and beginning of this new  
yeare, thou mayst renew thy life,  
forsaking and casting off thy old gar-  
ments, wherein thou hast been hi-  
therto wrapped, to wit, thy luke-  
warmnesse, sloth, and negligence in  
thy spirituall exercises: putting on  
from hence forwardes seruour, loue,  
and charity towards God and thy  
neighbour.

THE

THE XII. MEDITATION.  
Of the comming of the three Kings, and  
of their giftes.

THE I. POINT.

**T**O consider, how the same day  
on which Iesus Christ our Sa-  
uiour was borne in Bethleem,  
he sent to these Kings or Sages a new  
and most bright shining star, giuing  
them thereby to vnderstand, that the  
true King & redeemer of the world  
was borne in Iury: and they illumi-  
nated with that heavenly light, and  
inflamed with diuine love, much re-  
ioyced at the sight therof, congratu-  
lating and ioynting one another to go  
and adore that true King of Kings:  
and forthwith leauing their Coun-  
trey they went with much content  
and ioy to seeke Christ Iesus in a for-  
raine Land, and to behold with their  
corporall eyes, whome they had al-  
ready scene with the eyes of fayth:  
knowing very well how blessed those  
eyes should be, that should behold  
him,

him.

Ponder how great the deuotion was of these Kings, which moued them to leaue their owne Countrey, to vndertake so long and so dangerous a Iourney, & to breake through so many difficultyes, which they might well imagine would befall them herein: whereas many though they be no Kings, because they will not deprive themselves of their commodities, and vndergoe some small difficulties for the loue of God, will not so much as set one foot before another for his seruice, and so doe not find him. And it falleth out oftentimes, that those who are very far from Christ do by little & little draw neere vnto him and find him, as may be seene by these holy Kings: and that those who be neere at hand, are cast backe and left of Almighty God for their ingratitude, as it happened vnto Herod, and to those of his Court.

Gather hence a liuely desire to seeke, find, and adore this great King and soueraigne Lord of all things.



**210**     *A Manuall of spiritual*  
as often as thou shalt see the starre of  
his diuine inspiration, to vvit, the  
voice of thy Superiour, & the rule of  
thy profession, following it with great  
alacrity, though it bring thee to the  
stable, because there thou shalt cer-  
tainly find Almighty God.

**THE 2. POINT.**

**T**O consider how the Kings being  
come to Bethleem, the star stood  
ouer the place where our Saviour  
was borne, and sparckling cast forth  
bright beames of light, as it were  
saying vnto them: Loe heere he is,  
whome you doe seeke. And entring  
the place they found the true Lambe  
of God, who taketh away the sinnes  
of the world, reposed in the armes,  
and sucking at the breasts of his B.  
Mother. Who illuminating their vn-  
derstanding with a celestiall beame  
of diuine light, discovered vnto them,  
how that little babe though in exte-  
riour shew the most poore and con-  
temptible in the world, was true God  
and Lord of all.

Ponder the goodnes & mercy  
of this our Lord, who vouchsafed to  
impart

impart the faith of this sacred My-  
stery of the incarnation, in such plen-  
ty, vnto the Gentiles; and communi-  
cated himselfe vnto them so gratiou-  
fly, as to call them vnto him, though  
they had no knowledg at all of him  
before; to seeke them out in so farre  
Countreyes, though they liued with-  
out thought of him, & to call as it were  
at their dores, & enter into their harts,  
as if he had need of them, & not they  
of him.

Hence thou mayst gather that  
he hath often done the same to thee  
for thou being neither able to desire  
him, nor to tast of any such matter,  
he hath sought, called & chosen thee  
euen when thou wert most carelesse  
of him and didst fly away from him.  
Be therefore thankfull and seruice-  
able towards him for it, as these holy  
Kings were. And if thou hast nothing  
els to offer, take all thy sinnes togea-  
ther, and with hartly sorrow and re-  
pentance for thine offences commit-  
ted against this thy Lord God, offer  
them vp vnto him, that they may be  
consumed with the fire of his diuine  
charity

*A Manhall of spiritual*  
charity, and thy soule remaine perfectly cleane and pure from them all.

### THE ; . POINT.

**T**O consider, that albeit these holy Kings saw this poore infant lodged in a vile stable, wrapped in poore ragges, layd in a hard manger, so destitute and forsaken of all humane help and comfort; yet they stedfastly believed that he was the true King and Lord of heauen and earth, and forthwith cast their Scepters, and Crownes at his feet, and prostrate on the ground with great humility and reverence, adored him, and offered him gold as to their King, Incense as to their God, and myrrh as to a mortall man.

Ponder that as these holy Kings offered vnto this heauenly King and Blessed Infant, these three mysticall giftes, so were it meet thou didst offer him whatsoever thou hast receined from his most bountifull hands. And prostrating thy selfe before him, and adoring him as thy King and Lord with feruent loue, in lieu of gold, wouldst

*Exercises. (Lib. II. Medit. XII.)* 213  
wouldst offer vnto him all the riches  
& goods of the world: so that if they  
werethine, thou wouldst most wil-  
lingly lay them at his feet. In lieu of  
Incense, all the smoke and vanity of  
the honours and glory which the  
world can afford thee. And instead  
of myrrh the delights & pleasures of  
the flesh, wholly and most vvolingly  
renouncing them, and desiring not to  
haue or enioy them, although they  
were offered thee.

Hence thou mayst gather great  
confidence in the liberality of this  
Soueraigne Lord, that he will receaue  
this thy Present, and returne thee a-  
bundance of spirituall riches for the  
pouerty which thou hast promised  
him: Victory ouer thy Passions and  
thy flesh, for the vow of Chastity  
which thou hast made vnto him.  
And for the vow of Obedience, his  
diuine loue & grace, that thou mayst  
alwayes keep his holy Law, and  
Commandements. And thou mayst  
offer thy selfe vp wholly and entirely  
in euery thing to thy Lord God, as  
these holy Kings his disciples did of-  
fer



## THE 4. POINT.

**T**O consider, that after the offering was made, before the holy Kings tooke their iourney homward they receiued answere in sleep, that they should not returne to Herod, nor the same way they came.

Ponder that after thou hast once found God, and dedicated thy selfe to his seruice, thou oughtest not to do as thou wert wont to doe before, nor walke in those rough and crooked pathes which before thou didest tread: but must change thy course, imbracing humility, and detesting pride, casting away anger, and reioysing in patience &c.

Gather also hence how necessary it is for thee to withdraw thy selfe from all vice and sinne, vvhich lead thee headlong into hell, and to follow and imbrace all manner of vertue which will bring thee to heauen, as the holy Kings did. For so doing Almighty God, who is the true light and way which leadeth to life, will illuminate and guide thee, as he  
did

Exercises. (Lib. II. Medit. XII.) 215  
did illuminate & guide these his ser-  
uants, and fill thee with the like gifts  
of his grace, with which he did re-  
plenish them, if thou dispose & pre-  
pare thy selfe to receiue it, as they  
did.

## THE XII. MEDITATION.

*Of the presentatiō of the Child IESVS,  
And of the Purification of our  
Blessed Lady.*

### THE I. POINT.

**T**O consider how the most B.  
Virgin, though after the birth  
of her dearest Son, she remay-  
ned more pure and immaculate then  
the starrs of heauen, did notwithstanding  
subiect her selfe to the Law of  
the Purification, not being obliged  
thereunto: yea though in some sort it  
were preiudiciall to her honour.  
Wherefore as if she had beene like  
to other women vncleane, coming  
out of the stall of Bethelem, where  
she was deliuered, in company of  
her Spouse, she carryed her only  
begotten

**¶ 116**    *A Mannall of Spirituall*  
begotten Sonne to the Temple of Ie-  
rusalem, there to present him to the  
Eternall Father, and to offer sacrifice  
for him.

Ponder how different this en-  
trance and obligation is, which the  
Sonne of God this day maketh in the  
beginning of his life, from that which  
he made in the end of the same: for  
now he enters into Ierusalem borne  
in the armes of the most Blessed Vir-  
gin, but afterwardes he shall enter a  
foot carryng the Crosse vpo his shoul-  
ders whereon he is to be crucified.  
To day he entreth to be offered in  
the armes of Holy Simeon: then to  
be offered in the armes of the Crosse.  
To day he shalbe offered and re-  
deemed with five Sickles ( a certaine  
coyne of that time) then as Redee-  
mer, will offer himselfe for the loue  
of men, to be whipped, crowned  
with thrones, nayled and crucified  
vpon the Crosse, & to a most paine-  
full & shamefull death.

Gather hence great and earnest  
desires to offer thy selfe, together  
with this thy Lord vnto the Eternall  
Father &

Fathers; alwaies to execute his most holy will, and to carry thy Crosse and the aduersities which befall thee, after his most Holy Sonne: seeing that he and his Blessed Mother being most innocent and most pure, submitted themselves to the law of sinners, as if they had beene themselves also sinners, with such, and so heroicall acts of humility. And be ashamed, seeing thy selfe so foule and so abominable a sinner as thou art, to be so proud and haughty, desiring to be reputed & regarded of all as pure, holy, and iust.

THE 2. POINT.

TO consider the spirit & deuotion wherewith the Blessed Virgin performed this obligation or offering for all mankind to the Eternall Father. And in imitation of her, offer thou also vnto our Lord the sacrifice of his Sonne in remission of thy sins. For it is better, and more gratefull in his sight, then were all the sacrifices exhibited in old time by the Patriarches, & Prophets. And if Almighty God had respect to Abell, and to



his gifts; how much more will he respect the Blessed Virgin, and that B. Lambe her Sonne which this day she offered vnto him.

Ponder the little spirit and deuotion wherwith thou makest thine offerings in Masse and Communion: not offering to the heauenly Father, his Eternall Sonne with such deuotion and thankesgiuing as it behooueth thee to do, in regard that he hath giuen thee him for thy Redeemer and Mayster, yea which is more to be admired, hath deliuered him into the hands of death it selfe for thee & for thy sinnes.

Stir vp in thy selfe affections of deuotion with a great desire of amendment of thy life: beseeching our Lord to accept this thy offering. For though on the one side in regard of thy selfe who doest make this offer, thou maist iustly feare to be reiected as thou deseruest: yet because he doth also make offer of himselfe for thee, trust, and haue great confidence that thou shalt be admitted, and haue thy sinnes forgiven thee.

THE 3. POINT.

**T**O consider that although at the same tyme at which the Blessed Virgin our Lady entred into the Temple with her most Holy Sonne in her armes, there were many more of all sorts and conditions, Priests & learned men, noble and of the vulgar sort, yet to Simeon, and Anna the Prophetesse only, God imparted his heavenly light to know the Sauour of the world, in reward of their good life, and holy desires.

Ponder first with what seruour and alacrity that Holy old man Simeon came with stretched out armes to receiue his Sauour, and sayd as we may piously belieue vnto the B. Virgin: Giue me, O Virgin, your only Sonne, for he is my God, and Lord: he is the desired of all Nations: who is to pay for my trespasses and sinnes: who must open me the gates of heauen, and who must saue me.

Ponder secondly, when this holy old man sayd these, or the like words, what floods of tears trickled  
K 2 downe

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downe his venerable cheeks? What  
thanks and praises did he yield vnto  
him who had reserued him for so  
great a fauour? How tenderly did he  
imbrace the infant in his armes, say-  
ing with the Espouse in the Canticles:  
I haue found him whome my soule  
loueth: I hold him, neither wilt I let  
him goe.

Gather hence the like longing  
desires to receiue thy God, and to  
place him within thy very bowells,  
& to put him with the Holy Espouse  
as a seale vpon thy hart: for so doing  
thou mayst iustly hope that because  
he is faithfull in his promises, though  
he stay a while, he will come as last &  
comfort thee, as he comforted Saint  
Simeon in reward of the seruour and  
devotion wherewith he serued him in  
his holy Temple.

THE 4. POINT.

TO consider, that this Holy old  
man Simeon receiuing the child  
in his armes, made oblation of him  
to the Eternall Father, for that he  
had a very great desire to see Christ  
our Lord in mortall flesh, and Al-  
mighty

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mighty God had made him promise thereof. And not only this his desire of seeing him was fulfilled, but also it was graunted him to tak him in his armes, to kisse and imbrace him, and to vnderstand by reuelation of the Holy Ghost that within that little body was included all the greatnes, Majesty, & immensity of Almighty God himselfe.

Ponder, that God Almighty is not wanting in performing his promise: but rather doth performe more then he promiseth: whereas the world, the flesh, and Diuell contrarywise, doe promise that which they cannot giue vs, they promise that which is good but performe that which is euill, they promise pleasures and contentments, and giue disgusts and sorrowes, finally in lieu of life, they bring eternall death.

Gather hence an inflamed desire, with this Holy old man S. Simeon to haue in thy armes this most sweet babe, the heyre & King of the world, the only begotten Sonne of God, the eternall weale and saluation of man-  
kind.



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kiad, the summe of all happinesse;  
the Author of thy euerlasting blisse,  
seeke, craue, and sigh after this: for  
if it be granted thee, this alone will  
abundantly supply all other wants,  
and fulfill thy desires.

THE XIII. MEDITATION.

*Of the flying into Egypt.*

THE 1. POINT.

**T**O consider how King Herod,  
hauing vnderstood by the Sa-  
ges of the birth of Christ our  
Saviour, King & Lord of the whole  
world, fearing least he would take  
from him the Kingdome which he  
had vsurped, determined to seek him  
out, and to make him away, though  
he knew by the Holy Scriptures, that  
he was to be at least a great Prophet  
sent by God for the saluation of the  
world.

Ponder, how soone our Savi-  
our Christ beginneth to be persecu-  
ted: for he was scarcely borne, when  
presently Herod sought his life, the  
Eternall

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Eternall Father so ordaining, that his most Holy Sonne and his Blessed Mother should from their infancy walke the way of perlecution and affliction: which ought to be a great comfort vnto thee, if peraduenture thou see thy selfe persecuted in regard of thy vertue: remembring that which our Sauour Christ said to his Disciples: The seruant is not greater then his Maister, if they haue persecuted me, you also will they persecute. For they hate not those who are of their owne crew and faction, but those who are contrary vnto them and resist them.

Heere, out of compassion lament, and be sorry, that there should be found any so wicked, and vngriuous, as to seeke Iesus Christ with intention to kill him: whereas he commeth to giue life vnto the dead, and an eternall King dome of heauen for a temporall. Take heed lest thou do not the same (which that wicked King did) through thy sins, for they doe seeke to persecute and kill him.

## THE 2. POINT.

**T**O Consider how Saint Ioseph, being a sleep, an Angell appeared vnto him and sayd: Arise, and take the child, and his Mother, and fly into Egypt.

Ponder, the punctuall obedience of this Holy man, in putting in execution the diuine will: for being a sleep, and reposing (at which time trauaile is most yrkesome vnto vs) he forthwith arose, and obeyed in that which he was commanded, not being scandalized nor troubled with such a nouelty and sodaine flight. To teach thee, that in the midst of thy ease and prosperity, thou art to be prepared for afflictions, &c at all times to leaue thy bed and rest, whensoever Almighty God shall command thee: esteeming it a thing of highest price, to know and fulfill the diuine wil, whether it be manifest vnto thee by reuelation of God or his Angells, or by ordination of men. For albeit the first be more glorious, yet in the second is exercised more humility.

Conceiue a great desire to obey  
Almighty

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Almighty God, as Saint Ioseph ſaith,  
because heerin consisteth true iustice  
and sanctity, that thou do not reply,  
not contradict the Commandement  
of God in any thing, but speedily  
fullfill the diuine will: reioycing to  
subiect thy iudgement not only vn-  
to God, but also vnto men for the  
loue of God.

THE 3. POINT.

TO Consider the small security  
wherewith Iesus Christ our Savi-  
our liueth amongst those of his own  
Countrey. For comming to remaine  
with them, they receiued him not,  
wherefore it was necessary an An-  
gell should aduise Saint Ioseph to take  
the child, and his Mother, and to fly  
into Ægypt, amongst a strange and  
barbarous Nation.

Ponder how Christ our Lord  
being to fly into the desert, he might  
haue gone to the Contrey of the three  
Sages, where he should haue bene  
knowne, resp. eted, and serued, he  
would not doe so, but went into Æ-  
gypt amongst his enemies & stran-  
gers, where he had neither house,



nor barbour, nor any maintenance at all, that by wanting all commodities, he might haue occasion of more to suffer.

Gather hence how pleasing it is to God, that his elect (especially such as be Religious persons) remaine where his will is they should, and not where they, guided by their owne fancy, desire to dwell: because the true security of the soule, doth not consist or proceed from the place, but from the assistance and protection of Almighty God.

Consider also, that the Angell said vnto Saint Ioseph: Be there, to wit in Ægypt, vntill I shall tell thee: that is, that he should remaine in Ægypt vntill he should heare further from him: giuing therby to vnderstand that in matter of afflictions and desolations, and also in whatsoever offices and imployments he imposeth vpon thee, thou oughtest not to assigne, nor seeke to know the time, how long they are to continue, but must leaue this care vnto Almighty God, be it little or much, who knoweth

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knoweth much better what is befit-  
ting vs then we our selues.

THE 4. POINT.

**T**O consider how the most Blessed  
Virgin, as soone as she vnder-  
stood by Saint Ioseph the diuine wil,  
being most humble and obedient,  
The forthwith obeyed, and fearing to  
fall into the hands of Herod, and so  
endanger that precious Iewell, which  
was all her riches, not standing vpon  
labours of paines, nor vpon the in-  
commodities of the way, she pre-  
sently arose, and with all speed tooke  
the Blessed babe in her armes & fled:  
not regarding that she leaueth her  
countrey, parents, and friends, her  
house, and whatsoeuer she had there,  
so that she might keep and assure that  
which of her was for more esteemed  
then all the rest.

Ponder how the most Blessed  
Virgin and Saint Ioseph trauailed all  
alone that wearisome way, vnpro-  
vided of all commodities, in great  
pouerty, vpon some little beast, or  
ass, carrying a few cloaths of the B.  
child, and some tooles of S. Ioseph,

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the rest he carryed on his backe. Also  
what extreme cold the B. Virgin en-  
dured, being tender, & of a delicate  
complexion, it being then the depth  
of winter. Behold the foule wayes &  
durty passages which they met with-  
all, and finally how after long trauaile  
and paines taken, they came into Æ-  
gypt, & betooke themselues to some  
poore cottage, vnknowne & negle-  
cted of the world: but very much co-  
forted, for that the Blessed Infant  
had escaped the hands of his enemies.

Gather hence a great loue to  
pouerty, & to be contemned & for-  
gotten of the world; & seeing in this  
world thou art as a way-faring man,  
desire to ioyne thy selfe with this ho-  
ly company in their iourney, and see  
if thou canst serue them in any thing.  
Peraduenture the B. Virgin will giue  
thee her Sonne sometimes to carry in  
thy armes. O happy art thou, if it be  
graunted vnto thee!

THE

THE XV. MEDITATION.

Of the murder of the holy Innocents. Of  
the aboad of the child Iesus in Æ-  
gipt: & of his returne into Israel.

THE I. POINT.

**T**O Consider how King Herod  
perceiuing that he was deluded  
by the Sages, to secure his  
Kingdome, determined to kill him  
whom he feared might deprive him  
thereof. And because he knew not  
where he was, and least the child be  
sought for, with rage & diuelish fury  
should esccpe him, he commanded  
all the young children borne at that  
time, to be murdered, and execu-  
ted it with barbarous cruelty & im-  
piety, to the end Christ Iesus our Sa-  
tiour should not escape, but dye a-  
mong them. But it succeeded not as  
he desired, neyther was the Tyrant  
able to compasse his intent, albeit he  
omitted no diligence for the accom-  
plishing thereof: for although all the  
world persecute vs, if God protect  
and



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and defend vs, we cannot suffer losse  
of the least haire of our head.

Ponder the grieve that our Sa-  
viour had in Ægypt, seeing from  
thence the murder of so many In-  
fants for his sake: but on the other  
side, how he was glad and reioyced  
that by the meanes of temporall  
death which passeth in a moment,  
they obaiyned life everlasting, which  
now they enjoy: many of them by  
this meanes being deliuered from the  
danger of eternall damnation, because  
if they had not dyed by this accasion,  
peraduenture they might haue beene  
of those that consented to the death  
of our Saviour, & so should haue  
been damned.

Hence thou maist gather a great  
desire to put thy life and death in the  
hands of God, endeavouring to con-  
fesse & manifest him with thy works,  
though it should cost thee thy tem-  
porall life to gaine eternall, as these  
holy and thrice happy Infants did.

THE

THE 2. POINT.

**T**O consider how Saint Ioseph, & the most Holy Virgin with her Sonne being now in Ægipt, began to treat with that barbarous people, and to gaine their good wills. And it is credible, that the Blessed Virgin went to assist and help other women when they needed, and as rich women doe call for the poore to haue their assistance, and doe giue them something for their paines, so it is likely they vsed her help.

Ponder how through her good behauour, speeches, & celestial conversation, the richer sort tooke affection to this poore Virgin, and also to the child Iesus, who in like manner was much beloued for his beauty & sweet countenance.

Gather hence how thou oughtest to bebaue thy selfe with strangers, superiours, & inferiours.

Ponder likewise how S. Ioseph did worke, & earne dayly wages, therewith to maintaine the Blessed Virgin, and her Sonne. Make account that the office, paines, or function

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tion wherein thou imployest thy  
selfe, thou performest it to maintaine  
these poore exiled and banished per-  
sons: for that which thou doest for  
thy brethren and nieghbours, our  
Saviour esteemeth it as done to his  
owne person: as himselfe sayth in  
the Ghospell.

THE 3. POINT.

**T**O consider how after five or sea-  
uen yeares were past of this exile  
in Egypt (as some Authors say) an  
Angell of our Lord appeared againe  
in sleep to Saint Ioseph, saying: Arise,  
and take the child and his Mother, &  
goe into the Land of Israel, for they  
are dead that sought the life of the  
child.

Ponder that at length the per-  
secutor dyed, and the banishment of  
the Innocent Child Iesus ceased,  
whereby thou maist perceiue that the  
paines, perills, and persecutions of  
this life shall haue an end, and the  
banishment therof; and they which  
persecuted vs shalbe iudged, & their  
inventions examined.

Whence thou mayst gather  
also

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also, that if thou remaine faithfull  
towardses God, and beare with pati-  
ence the afflictions which he sendeth  
thee, for prooffe and crowne of thy  
vertue, after the exile of this world,  
thou shalt inioy and possesse the eter-  
nal rest of heauen, which God hath  
prepared for thee.

THE 4. POINT.

**T**O consider the providence of Al-  
mighty God in sending presently  
his Angell, to bring these so happy  
tidings to Saint Ioseph, & to free him  
from the banishment of so many  
yeares.

Ponder what confidence he had  
in Almighty God, and how conten-  
ted he was, seeing the care God had  
of them, and how ready God was to  
beare his prayer, and to release him  
from his doubtes, difficulties, and  
cares.

Purpose to haue recourse euer to  
Almighty God in thy difficulties,  
with prayer and confidence in him:  
for thou mayst securely put all an-  
xious solicitude of the successe of thy  
affayres, casting thy selfe into the  
hands.



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hands of God : for in them (as Dauid  
sayth ) are thy strong & prosperous  
successes.

Likewise thou mayst consider  
the grieve of these of Ægypt among  
whome those holy Saints had liued,  
when they were to take their leaue of  
them, by reason of the singular con-  
sent they receaued in their vertuous  
conuersation, & for that it is credible  
that they left many (who were blind  
and ignorant euer before ) enlightned  
with the light and knowledge of the  
true sayth.

Gather hence desires, that Christ  
our Lord neuer depart from thy  
soule, but euerlastingly remaine with  
thee. Beseech him, as those two dis-  
ciples did, saying vnto him : Tarry  
with vs because it is towardea night,  
& the day is now far spent.

THE

THE XVI. MEDITATION.

*How the child Iesus remained alone in  
the Temple of Ierusalem.*

THE I. POINT.

**T**O consider how that after the most Blessed Virgin with her Sonne and S. Ioseph had beene in the Temple of Ierusalem, and therein adored Almighty God their Creatour, the Blessed Virgin departed towards Nazareth, and S. Ioseph followed some houres after (because the men went not together with the women, wherein children might goe indifferently with the one or the other;) and so the Blessed child remained behind them in the Temple, they not perceiuing it.

Ponder how the Blessed Virgin being now come a good way on her journey, stood expecting her most beloued Sonne, & Spouse with great desire of their comming: but when she saw that her Spouse Saint Ioseph brought not with him the B. Child,  
being

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being much perplexed and troubled,  
asked him where he was? And he  
likewise much afflicted, answered  
that he thought he had returned with  
her: but finding it otherwise, they  
began to lament and weep incessant-  
ly: and not without great reason, for  
the losse was not small of so great a  
treasure.

Gather hence two things: The  
first what griefe thou oughtst to haue  
when thou shalt chance to loose Al-  
mighty God through thy owne de-  
fault, seeing the most B. Virgin and  
Saint Ioseph grieved so much, when  
he absented himselfe from the with-  
out any fault of theirs.

Secondly, with what diligence  
thou oughtest to seek Almighty God  
not ceasing, nor omitting any occa-  
sion, but seeking him in all places  
whersoever thou mayst haue any ti-  
dings of him, as the Espouse did in  
the Canticles when she said: I will  
rise, and will goe about the Citty, by  
the streets and high wayes. I will  
seeke him, whom my soule loueth:  
For that which costeth vs nothing is  
not

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not esteemed, and that which is  
worth much (as God is) must cost vs  
much.

THE 2. POINT.

**T**O consider wherein this most  
blessed child did spend those days  
which he was in the temple from his  
parents, how he watched and prayed  
there all the night, offering himselfe  
vp to his Eternall Father for the sal-  
uation of the world.

Ponder that his bed whereon  
he reposed all that while was the hard  
ground, or some stoole or bench in  
the Temple, and yet thou must haue  
thy bed so soft. His dyet was a little  
bread gotten of almes, and thou see-  
kest delicacies and superfluities: yea  
it is more probable he passed all the  
time without eating: for of all these  
temporall matters be made but small  
reckoning, where contrary wise thou  
wilt that nothing be wanting vnto  
thee, but wilt abound in all.

Hence thou mayst gather af-  
fections and purposes of imitating  
our Saviour, by imbracing the po-  
uerty and want of all thinges: seeing  
the



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the Lord of them all endured & suffered in himselfe so great penury of them. Haue also compassion of his pouerty and solitarines, because for thy sake he put himselfe in these straits of extreme necessity.

THE 3. POINT.

**T**O consider, how the day follow-  
in the most Blessed Virgin returned with Saint Ioseph to seeke her beloued Sonne our Lord in Hierusalem.

Ponder with how great solicitude, with what sighes, groanings and teares, and with how much care she sought him, demanding of all the met, whether they had seene whome her soule loued: and giuing them signes whereby they might know him, she said with the Espouse in the Canticles: My beloued is white and ruddy, chosen from amongst thousands. But when no body could answere her demand, she turned her selfe to the Eternall Father, with most seruent and deuout prayer, beseeching him not to chastice her so rigorously, if she had committed any negli-

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negligence in the service of his Sonne  
and her God: acknowledging her  
selfe not worthy to be his hand-  
mayd.

From hence thou mayst gather  
two things: First, that a most certain  
and assured meanes to find Almighty  
God, is to acknowledge that thou de-  
seruest not to find him, and perad-  
venture he hath left thee through  
thine owne default, albeit thou know-  
est it not.

The second is, that Christ our  
Lord is not to be found among the  
delights and pamperings of the flesh  
but in afflictions, paines and desola-  
tions: not among kinsfolkes and ac-  
quaintance, but in his holy Temple,  
& there thou art to seeke him, if thou  
desire to find him.

#### THE 4. POINT.

TO consider, how that after our B.  
Lady, togeather with her Spouse  
Saint Ioseph had sought her beloued  
Sonne both within and without the  
Citty of Ierusalem, at last after three  
dayes, they found him in the Tem-  
ple it selfe, sitting in the midst of  
the

the Doctors, hearing them, and asking them, with so great modesty, with such gravity & prudence, with so singular wisdom and eloquence, that all were astonished that heard him, demanding of one another: Who is this? What child is this? What wisdom is this in so tender years? Whose Sonne is this child?

Ponder how great ioy and content our Blessed Lady receiued when she found her most holy Sonne, and saw him so much honoured & esteemed, and her hart being not able to endure any delay, she entred among the midst of the Maisters and Doctors, & approaching vnto him, she speake these moanefull and tender words: Son, why hast thou so done to vs? Behold thy Father & I sorrowing did seeke thee. He answered her, That he had done so, that he might attend and imploy himselfe in the assayres of his Father.

Gather hence a desire, that all thy whole life and endeauours may be imployed, not in the assayres of this world, or of selfe-love, but in those

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those which are of God, and for God.  
Bee ashamed to see how far thou hast  
hitherto beene from obseruing this  
advice, and procure from this day  
forward, euer to imploy thy powers  
and senses in the seruice of Almighty  
God: seeing his diuine Maiesty al-  
waies imployed himselfe in that,  
which was for thy good and benefit.  
For by so seeking our Lord God,  
thou shalt find him, and neuer loose  
him.

## THE XVII. MEDITATION.

*Of the life of Christ our Lord til he was  
thirty yeares of age.*

### THE I. POINT.

**T**O consider, that as Christ our  
Lord grew euery day in yeares,  
so likewise he increased in wis-  
dome and grace with God and men.  
Not that he properly receaued any  
more wisdom, grace, or sanctity,  
as he did increase in age, for nothing  
could be added to that which he had  
in these things, because frō the very  
L instant



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instant of his conception, he was en-  
dued with all plenitude of grace; but  
he increased in the exercise thereof  
giuing dayly greater demonstration  
of knowledge and vertue, of wise-  
dome and sanctity to all the world.

Ponder, how gracious our Sa-  
uiour was in the sight of his Eternall  
Father, and how pleasing a thing it  
was vnto him to see his holy Sonne,  
not only in that height of all wisdom  
and grace, wherewith he was reple-  
nished: but also to see him to proceed  
therin in the sight of men to so high  
a perfection.

Learne to desire to proceed &  
daily increase in vertue: endeauou-  
ring to be perfect in that state where-  
unto thou art called, whether it be  
religious or secular, and be ashamed  
considering how often thou hast  
gone backe in the way of vertue: re-  
membring that (as S. Bernard saith)  
in the way of God, not to go forward  
is to go backward.

#### THE 2. POINT.

**T**O consider how our Saviour for  
the space of thirty yeares was thus

it to his Holy Mother, and to S. Ioseph vntill he dyed, obeying them in all they commanded him.

Ponder, who he is that obeyeth and subiecteth himselfe, & to whom and in what things. He that obeyeth is God, Lord and Creatour of all things, whome all are obliged to obey, and be subiect vnto. Whome doth he obey? Not only the Blessed Virgin who was his true Mother, but also for her sake obeyeth Saint Ioseph, who though he were not indeed his Father, yet was he so accounted, being a poore Carpenter. In what thinges doth he obey? To wit, in meane and base thinges, such as are wont to be done in the house of a poore Artificer, as to saw & hew timber, and other thinges of the like nature. Be confounded and greatly ashamed, considering thy Sauour Christ Iesus hewing timber, drining payles &c. and beholding thy selfe how thou refuseth to do such thinges.

And gather hence that the excellency of a spirituall life consisteth not so much in doing workes which

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of theſelues be glorious ( as to preach  
to gouerne, to teach &c. ) as in doing  
thoſe works which God comman-  
deth vs to doe, by meanes of our Su-  
perious, though of themſelues they  
be but baſe and very meane. And be  
aſhamed of thy pride, and little obe-  
dience, in not ſubieſting thy ſelfe, nor  
obeying thy parents and Superiours  
for the loue of God , euen in little  
matters, ſeeing the King of Heaue  
( as Saint Bernard ſayth ) ſubieſting  
himſelfe to the very duſt of the earth  
the Creatour of all things to his crea-  
tures: and be aſhamed to deſire and  
ſeek after honourable offices and  
employments, ſeeing Almighty God  
to exerciſe himſelfe in thinges ſo baſe  
& humble.

THE 3. POINT.

**T**O conſider how Chriſt our Lord,  
vntill he was thirty years of age,  
exerciſed himſelfe in the trade of a  
Carpenter: for he was not only cal-  
led the Sonne of a Carpenter, but alſo  
ſo a Carpenter, as S. Marke ſayth,  
And whereas he might haue choſen  
to himſelfe ſome more honourable  
employ

*Exercises. (Lib. II. Med. XVII.)* 245  
employments, he vnderooke this  
meane office, therein to exercise hu-  
mility, & to be dealt with, as noble  
and principall men do deale with me-  
canicall artificers: that so, the treasures  
of wisdom & knowledge of God,  
which are all in this our Lord (as his  
holy Apostle sayth) might be hid-  
den from the eyes of the world.

Ponder the rare silence of  
Christ our Lord, who during all this  
tyme, would not make himselfe  
knowne, but did so long hold his  
peace: and being the Wisdom and  
Eternall Word of his Father, would  
not speake, nor make knowne who  
he was by publike preaching, vntill  
he was thirty yeares of age, leading  
in the meane while, a life full of po-  
uerty, humility and silence, coue-  
ring his graces & other prerogatiues  
with rare humility.

Learne by this patterne & ex-  
ample how to keep silence in thy ex-  
ternall businesse and corporall ex-  
ercises, if thou art employed in any,  
imitating Iesus Christ our Lord, who  
labouring in body, prayed in mind.



Endeanour likewise to conceale the giftes and talents which God hath giuen thee, when there is no need to publish them: laying first deep root in humility, seeing thy Redeemer vouchsafed to walke this way for so long time together.

## THE 4. POINT.

**T**O consider, how the B. Virgin did profit and benefit her selfe increasing in all sorts of Vertues, but especially in Humility, seeing her most Blessed Sonne and her God, being wisdom it selfe, and yet concealed vnder such signes and exercises of Humility.

Ponder how our Blessed Lady was euer contemplating and observing him and his examples, keeping and ruminating all these thinges in her hart: and calling them often to mind, she endeanoured to imitate her Sonne, and after his example to increase in humility, wisdom, and grace. O how contented did she liue hauing in her company such an incomparable mirrour and patterne of vertues! How ioyfull vvas she to haue

haue him alwaies at her side, to see him dayly at her table: to heare his words, to enioy his presence!

Gather hence a great desire to haue Christ our Lord, present and before thine eyes in all thy workes. Beseech him that he vouchsafe neuer to depart from thee, nor thou from him, that thou mayst performe thy actions with spirit and life, as his diuine Maiesty desireth thou shouldst.

## THE XVIII. MEDITATION.

*Of the Baptisme of our  
Saviour*

### THE I. POINT

**T**O consider, how Christ our Lord hauing lined in company of his most Holy Mother (who was now a widdow) thirty yeares, such a life, as we may well imagine doubtles to haue been more diuine then humane, the time being now come wherein he was to manifest himselfe to the world, performing the office of a redeemer and

Mayster, he came one day to our B. Lady, & with most tender affection disclosed vnto her the whole matter, & as an obedient sonne craued leaue of her, and her benediction, that he might go and attend to the worke of our Redemption. The Blessed Virgin through the great desire she had of the saluation of mankind, not requesting him to deferre it any longer tyme with perfect resignation to the diuine will, denying her owne will to conforme it to the wil of Almighty God, sayd vnto him that which her most Holy Sonne said to his eternall Father in the Garden: Let not o Lord, my will, but thine be done: and imbracing her Sonne & her God most tenderly, she gaue him her Blessing and licence, wherewith he departed, and remayned with teares trickling fast down her cheeks alone, a poore widdow, and without her Sonne.

Ponder the punctuall obedience of the sonne, in thus abandoning that chaste doue his Mother, and the pleasant and contented life he led  
with

*Exercis. (Lib. II. Medit. XVIII.) 249*

with her, to lead his life among wild beasts: & the sacrifice of the mother, depriving her selfe of such a Sonne.

Take example from hence and learne of Christ our Redeemer so to loue thy parents and kinsfolkes, that whersoeuer the glory or seruice of God shall require, they may not stay nor hinder thy good purposes and desires, neyther Father nor Mother, kinsfolkes nor friends, no nor all the world: procuring, if they attempt any such thing, to fly from them as frō domesticall enemies: for so Christ our Sauour calleth them.

THE 1. POINT.

**T**O consider, how our Sauour, as soone as he was departed out of the presēce of his beloued Mother, tooke his vway tovardes Iordan, where S. Iohn was baptizing the Publicans & sinners.

Ponder first how poore, how solitary, & how destitute of all company our Sauour goeth on his way, and aboue all, how he placeth himselfe in the number of sinners, thereby to giue vs another example of hu-

L. 8

milicy,



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militie, and not desiring to be known  
besought S. Iohn to baptize him.

Secondly, how great the ioy &  
content of this Saint was, when he  
knew by the spirit of prophesie Christ  
our Lord, how he leaped againe for  
ioy as he did when he acknowledged  
him in his mothers wombe; behol-  
ding him there so humble.

Gather hence desires to humble  
and submit thy selfe to the very dust  
of the earth, not desiring from hence  
forward, to iustify thy selfe, nor pre-  
ferre thy selfe before others, seeing  
thy Sauour so humble, going to be  
baptized, as if he had beene a great  
sinner: and seeing thou art indeed a  
sinner, desire to vse convenient re-  
medyes, though thereby thou be no-  
ted & knowne to be a sinner.

THE 3. POINT.

**T**O consider, how S. Iohn refused  
to baptize our Sauour saying vn-  
to him: I, O Lord, ought to be  
baptized of thee, and comdest thou  
to me?

Ponder the admiration and a-  
stonishment of Saint Iohn, seeing our  
Sauour

Saujour so humble, and those short, but mysticall vvordes: Thou comest to me to be baptized? Thou God infinite, Thou Saujour of the world, Thou forgiver of sinnes, Thou who sanctifiedst me in my mothers wombe, comest to me, thy creature, a vile and silly worme, and thy seruant?

Hence thou mayst gather, that vertue and sanctity consisteth in humility and obedience (that is) in obeying God and his Vice-gerents, (I meane) those which be in higher degree of dignity, office, age, and science. Also our equals, giuing them greater honour and the better place. And our inferiours, delighting to subiect thy selfe vnto them as if they were thy superiours: taking example by Christ our Lord, who humbled himselfe so much this day, obeying and kneeling downe before his Precursor S. Iohn Baptist to be baptized of him.

THE 4. POINT.

TO consider, how while S. Iohn baptized our Saujour, the Eter-

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nall Father authorized & honoured  
him most wonderfully, fulfilling the  
truth of that saying: Whosoever  
humbleth himselfe, shalbe exalted.  
And to this end the heavens were o-  
pened, and there descended a doue,  
and rested vpon our Sauours head,  
to declare his innocency and sanctity  
that he was the Lambe of God, that  
taketh away the sinnes of the world:  
& a maiesticall and graue voice was  
heard from the heauenly Father, say-  
ing, this is my beloued Son, in whom  
I am well pleased, by whome I am  
appeased, and reconciled vnto man-  
kind.

Ponder, that although Christ  
our Lord desired to conceale him-  
selfe, permitting himselfe to be ac-  
counted but an ordinary man, and a  
sinner, yet the Eternall Father ma-  
nifested his innocency, declaring who  
he was by a voice from heauen: for  
it was not reason that so great humi-  
lity should passe without testimo-  
ny of great glory. And it is the condi-  
tion of Almighty God to glorify the  
humble.

Gather

*Exercises. (Lib. II. Med. XIX.) 253*

Gather hence desires to please this our Lord, humbling thy selfe, as Christ humbled himselfe, hiding & concealing thy selfe for his loue, as he did for thy example, which if thou dost he will haue care when occasion shall serue, to manifest, honour, and exalt thee before God and men.

## THE XIX. MEDITATION.

*Of the temptation of Christ in the desert, and of his victory.*

### THE I. POINT.

**T**O consider how that after our Sauour was Baptized by Saint Iohn, moued of his owne holy spirit, he betooke himselfe to the desert, as a place ministring occasion of temptation, there to be tempted; where he performed most holy and retyred exercises, and remayned there forty dayes, and forty nights, neyther eating nor drinking. And this to satisfy for thy riotousnes and delicacyes: exercising himselfe in continuall



continuall prayer and fasting, and other corporall austerities: living not in company of his Blessed Mother, or of Saint Iohn by the riuer Iordan, but all alone among sauage and wild beastes, being Lord of Angels, to humble himselſe for man, who through ſinne vvas become a brute beaſt.

Ponder, how the Holy Ghost led our Sauour into the deſert, to challenge the Prince of darkeneſſe to enter into the field, and to fight and vanquiſh him; that knowing by experience, what it is to be tempted of the Diuell he might haue compaſſion of thoſe who are tempted, and that with the victory of his temptations he might inſtruēt thee to withſtand & overcome thine with magnanimity & courage.

Gather hence a very ſeruent & earneſt deſire to giue thy ſelfe to prayer, fasting and mortification (eſpecially when thou art tempted) according to the example of this thy Lord, who armed himſelfe for the combat and temptation with theſe  
ſpirituall

**Exercises.** (Lib. II. Medit. XIX.) 235  
spiritual weapons, & taught thee how  
greatly he alwayes esteemed these  
vertues, that exercising thy selfe in  
them, thou mightst so obtain victory  
ouer thine enemies.

**THE 2. POINT.**

**T**O consider how those forty daies  
of fasting being ended, our Sau-  
our was hungry, to wit, as he was  
man, and forthwith the Diuell was at  
hand, who watched and obserued  
whatsoever he did, and vnder colour  
of pitying him, said vnto him: If  
thou be the Sonne of God, command  
that these stones be made bread, and  
eate: which he sayd to try if by this  
meanes he might deceaue him.

Ponder that the Diuell perswa-  
deth that the stones should be con-  
uerted into bread, and not into some  
other more dainty meate: for that  
which he pretendeth in temptations,  
is not thy gust and pleasure, for if he  
could deceaue thee by giving thee a  
tedious life full of a thousand bitter-  
nesses & disgustes, he should not giue  
the any contentment at all.

From hence gather, that thou  
must

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must neuer be carelesse how thou li-  
west, because the solicitude and care  
wherewith the Diuell goeth about to  
entrap thee is great and continuall.  
For our Blessed Saviour was no soe-  
ner hungry, but he was ready to  
tempt him, thinking to ouerthrow  
him. Take heed, for so will he deale  
with thee: marke well how much it  
importeth thee, to watch, and pray,  
(as our Saviour sayd vnto his Disci-  
ples in the night of his so great affli-  
ctions) that thou enter not into tēp-  
tation.

THE 3. POINT.

**T**O consider how the second temp-  
tation was of vayne glory, when  
the Diuell in his owne likenesse car-  
ryed our Saviour from the desert, to  
the pinnacle of the Temple, perswa-  
ding him to cast himselfe dovvne  
headlong from aboue, because much  
people being belovv, and seeing so  
strange a thing, that falling so high he  
receaued no harme, many of them  
would belieue in him.

Ponder the meekenes of our  
Lord God, in permitting himselfe to  
be

*Exercises. (Lib. II. Med. XIX.)* 257  
be carried by the Diuell, without resistance, & concealing for the present his omnipotency, that the Diuell might not know him for the Sonne of God.

Resolue and purpose firmly, that whensoever the Diuell shall tempt thee by himselfe or others, to vaunt thy selfe of thy vertues, thou wilt rather hide them by common and ordinary behaviour and conversation, and couer the interiour and hidden Jewells of thy soule with the precious veyle of Humility. For where this vertue is, there is also (as the Wiseman sayth) wisdom, and so by his diuine ayd thou mayst obtaine thy desired victory.

#### THE 4. POINT.

**T**O consider how the third temptation was of couetousnes & ambition, procuring to ouerthrow our Sauour at last by this way, and so he tooke him vp into a very high mountaine, and from thence he shewed him all the Kingdomes of the world presenting the al vpon condition that falling downe he would adore him.

Ponder



Ponder the vnſatiabſe thirſt  
the Diuell hath of thy perdition: for  
he would giue thee the whole world  
if it were his, ſo that thou wouldeſt  
commit one only mortall ſin againſt  
Almighty God.

Gather hence a great eſteeme  
of thy ſaluation, with a firme purpoſe  
not to do any thing in preiudice ther-  
of for all the world: for againſt this  
temptation our Lord ſayd: What  
doth it profit a man, if he gayne the  
whole world, and ſuſtaine the do-  
mage of his ſoule? Wherefore put-  
ting him a way with vehemency, he  
ſayd vnto him: Auant Satan, for it is  
written, the Lord thy God ſhalt thou  
adore, and him only ſhalt thou ſerue.  
Whereby our Lord giueth thee to  
vnderſtand, that if thou ſhalt perfe-  
uere in the combat, with his grace  
thou ſhalt ouercome whatſoeuer tẽp-  
tation: and the Diuell being vanquiſh-  
ed, ſhall depart confounded, and  
leane thee with the crowne of victo-  
ry in thy handes, as he did (in ſpite of  
his craft) in this conflict with our Sa-  
uiour, vnto whom the Eternal Father  
ſent

*Exercises. (Lib. II. Med. XX.) 259*

sent after his conquest, not one Angel alone to minister vnto him in that necessity, but many, to congratulate him the victory, and spreading the table, they attended on him at dinner, as seruants on their Lord and Mayster.

Learne hence to confide and trust in God, and he will nourish thee, and remedy thy necessity, when, and in what manner, it shal be most fitting for thee.

## THE XX. MEDITATION.

*Of the vocation and election of  
the Apostles.*

### THE I. POINT.

**T**O consider how Christ our Sauiour being to choose twelue men, that might be the twelue foundations, or vpholders of his Church, himselfe in person, not trusting therein to any other, made choice of them, &c called them.

Ponder how absolute and perfect in all points this election of our Sauiour Christ was, who being the  
infinite

infinite wisdom that cannot erre,  
made choice, not of the noble, rich,  
and mighty of the world, neyther of  
the learned and Doctors of the Law,  
not because he cōtemned or despised  
eyther of them, in respect that him-  
selfe was more mighty & more wise,  
but because he being God had made  
himselfe man, and of so mighty a  
Lord was become a servant, and  
being himselfe so great, had vouchsafed  
to become so little in our Nature.  
he chose rather humble, fraile, poore  
and contemptible persons, and such  
as got their lining by fishing & mending  
of nets, that they might not  
attribute vnto themselves, those  
great gifts & graces which he intended  
to impart vnto them, nor those  
glorious acts which he meāt to bring  
to passe by their meanes. Finally he  
made this so miraculous an election,  
that the cōuersion of the world might  
not be ascribed to humane force, but  
to vertue diuine. And this was the  
cause of choosing those whome he  
loved best, and leaving those whome  
he hated least.

ly in three things. First in representing the violent passions of anger, which maketh both for the interior and exterior quiet, and repose of the soul and body: Secondly it consisteth in being affable and courteous towards all, not iniurying nor using craftful words towards any. Thirdly in not rendring euill for euill, but contrariwise good for euill: And the Almighty God calleth blessed.

Ponder how Christ our Lord disposeth vnto vs his owne meeknesse, that we may imitate him therein, saying: Learne of me, because I am meek, and humble of hart. And he sayd it, so he shewed it in the midst of so many raging wolues, especially at his Blessed Passion, not opening his mouth, nor defending himselfe, nor repining or dissembling thereat.

Learne how greatly he bebooth thee to shew thy selfe meeke & gentle towards all, towards thy Superiours, & equalls, and inferiours, if thou desire to be Blessed and to possess the land of thy hart, and thy



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passions, and the hearts of all men, &  
most of all the land of the liuing, thy  
celestiall countrey.

THE 5. BEATITUDE.

**T**O consider how Christ our Lord  
calleth Blessed those that mourne  
or weep, not with corporall teares  
(as many worldlings doe) for tem-  
porall losses, of honours, life, and  
goods: but such as lament for their  
sinnes, and for the losse of so many  
soules, which are separated from the  
knowledge of Almighty God: where-  
as contrarywise, the foolish world  
calleth blessed those that laugh & liue  
in myrth & pleasure: but Iesus who  
is truth it selfe, sayth that they be ac-  
cursed, because after their laughing,  
endles sorrow shall succede: but hap-  
py be those who weep, because their  
sorrow shalbe turned into everla-  
sting ioy.

Ponder how much it importeth  
thee to bewayle thy sinnes and de-  
fects and that thou hast so often lost  
God and our Sauour, whome thou  
art to imitate and accompany in  
this holy exercise of teares, of whom

*Exercises. (Lib. II. Medit. XXII.)* 275  
it is not read (as S. Basil noteth) that  
he euer laughed, but we readethat  
he wept many times, in the manger,  
at the death of Lazarus, vpon Hie-  
rusalem, & on the Crosse,

Gather hence a desire to weep  
with our Sauour, and with this con-  
sideration reſtraine & moderate thy  
ouermuch mirth, reioycing only in  
the ſervice of God, and of our Sau-  
our, whome if thou imitate in wee-  
ping, thou ſhalt obtayne comfort in  
thoſe very thinges for vvhich thou  
weepeſt: if thou weepeſt for thy ſins  
thou ſhalt obtayne pardon of them:  
if for the ſinnes of others, thou ſhalt  
alſo obtayne pardon for them; if by  
reaſon of the exile and baniſhment  
of this life, thou ſhalt obtayne ioy &  
comfort, with certayne hope of thy  
ſaluation.

#### THE 4. BEATITUDE

**C**ONSIDER, how our Sauour  
called Bleſſed thoſe, who hun-  
gar and thirſt after Juſtice (that is)  
after vertue and holineſſe of life, en-  
deauouring euer to increaſe therein,  
not after an ordinary manner, but

in the highest degree; and as one that hath a great hungar, and most ardent thirst after any thing, who ceaseth not vntill he be satisfied, and his necessity fully supplied: for so our Sauiour did hungar and thirst, & was neuer satiated with doing and enduring euills for our sake: wherefore he said on the Crosse, I thirst. And so to satisfy our thirst, he hath given vs his most precious bloud to drinke, & to satiate our hungar he hath giuen vs his most sacred body to eate.

Ponder how much it importeth thee to haue this hungar and thirst of iustice and sanctity, and not of the temporall goods of the world; least that malediction of Christ light vpon thee, vvhén he said: Woe be to you that are filled, because you shalbe hungry: as it happened to that rich glutton, who doth and shall for ever endure an eternall & vnquenchable thirst, and not be relieved with so much as the least drop of water.

Gather hence great confusion and shame for thy negligence and sloth in the seruice of God, and ob-  
serue

Exercis. (Lib. II. Medit. XXII. ) 277  
serue how they that hunger after ver-  
tue & sanctity (I meane the iust) God  
wil replenish the with eternal goods,  
as the most B. Virgin said in her Can-  
ticle: & the sloathfull and negligent  
shalbe deuoyd therof.

THE 5. BEATITVDE.

**T**O consider that our Sauour cal-  
leth Mercifull, not only those that  
haue a certayne feeling and compas-  
sion of the corporall & spirituall af-  
flictions and miseries of their neigh-  
bours, not excluding any though  
their enemies, as Christ our Lord had  
of all: but also those who according  
to their ability endeauour to help o-  
thers in their miseries.

Ponder how mercifull our B.  
Sauour was, and how he exercised  
himselſe al the time of his preaching,  
in doing good to all, curing the sicke,  
releuing the hungry, reuiuing the  
dead, pardoning sinners, instructing  
the ignorant, praying for all, and gi-  
uing them whatsoever he had for  
remedy of their necessities: that is,  
his honour, his life, his body, & his  
sacred bloud.

Gather



Gather hence how expedient it is for thee to be mercifull towards thy neighbours, imitating as much as thou canst thy Lord and Sauour, who is the Father of mercies: for if thou be hard towards them, God wil be hard towards thee: for he hath sayd, In what measure you meat, it shalbe measured to you agayne: as it may be seene in the example of the naughty seruant that had not compassion of his fellow-seruant. Wherefore feare, least thou fall into the hands of Gods iustice, if thou forgoe mercy towards others: For iudgement without mercy shalbe done to him that hath not done mercy.

#### THE 6. BEATITUDE.

**T**O consider howv our Blessed Saviour calleth Blessed the cleane of hart, to vvit, those vvwhose affection is not entangled or addicted to any earthly thing, and who do not defile themselves with finnes: and to such as these Almighty God doth promise his sight, and the knowledge of his diuine Mysteries and secrets.

*Ponder*

*Exercis. (Lib. II. Med. XXII. ) 279*

Ponder how Christ Iesus our Lord was most eminent in this purity and cleanness of hart: for neither did he euer sinne, nor could he sinne, in so much that his greatest enemies could not argue him of the least sinne: neyther was guile found in his mouth. And as this our Lord is the highest purity it selfe, so also his holy will is, that those who serue him, be pure, not contenting themselves with exteriour purity alone as the foolish virgins and Pharisies did, but much more procuring the interior: Because all the glory of the daughter of the King (which is euery pure soule, as the Holy Ghost sayth) is within.

Gather hence a desire (if thou desire to ascend vpto the mount of God, and enioy his blessed sight) to obtayne not only corporall but also much more spirituall purity: for it is not fit that the Tēple of God should be polluted or not pure: seeing therefore thou art his Temple (as S. Paul sayth) and the Holy Ghost hath his aboad in thee, endeavour and strive

aly

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alwayes to be pure and cleane, both  
in body and soule, that in thee the  
beames of the diuine light may ap-  
peare and shine, as in a very clean &  
pure christall glasse: for if thou loue  
this cleanness and purity of hart, thou  
shalt haue the King and Lord of hea-  
uen for thy friend, and enioy his  
fight.

THE 7. BEATITUDE.

**T**O consider how God calleth the  
peace-makers the children of God:  
for not only those who haue peace in  
their soules with Almighty God, but  
those chiefly who also procure to  
haue the same with their neighbours  
shalbe the children of God, and of  
our Sauour, who with special prero-  
gative is called the peaceable King,  
and ordained that when he came in-  
to the world, his Angells should sa-  
lute men with this peace: and made  
so much reckoning thereof, that he  
vsually saluted his Disciples with this  
peace, saying vnto them: Peace be  
with you.

Ponder the innumerable per-  
secutions & afflictions which Christ  
Iesus

*Exercises. (Lib. II. Med. XXII.)* 287  
Jesus our Lord sustained to make  
peace betweene his Eternall Father  
and vs, purchasing for vs true peace,  
and shewing himselfe peaceable euen  
with those who did hate him.

Gather hence how behoofull it  
is for thee, to haue peace with thy self  
and with thy neighbours. Thou shalt  
haue it with thy selfe, if thou be care-  
full to breake and subdue thine in-  
ordinate appetites, attending to the  
continuell exercises of mortification;  
and vvaging continuall vvarre with  
vice: for peace is gotten by warre.  
With thy neighbours thou mayest  
haue peace, if thou endeavour neuer  
to giue them occasion of offence or  
trouble, but rather to agree & make  
peace with euery one, and so doing  
thou shalt be the beloued child of  
Almighty God.

#### THE 8. BEATITUDE.

TO consider how Christ our Lord  
calleth those Blessed which suffer  
persecution for iustice, that is for ver-  
ue and sanctity sake: which perse-  
cution is not vnderstood to be suffer-  
ed in one or two things only, but in  
all



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all kind of iniuries, to wit, in lands,  
liuings, honour, content, life and  
death &c.

Ponder how our Saviour Christ  
from his very cradle till his dying  
day, suffered for iustice and sanctity  
the greatest persecutions and afflictio  
ons which were euer endured, and  
with the greatest patience that euer  
any had, and for the most iust and  
innocent cause that could be, to wit,  
for reprehending vice and sinne, and  
for the saluation of soules.

Gather hence a great desire to  
suffer persecution, in imitation of  
Christ: neyther esteem it any wonder  
fith his enemies persecute him, that  
thine also persecute thee, but re-  
mebring, that if it was necessary that  
Christ our Lord shold passe through  
innumerable tribulations and afflic  
tions, and so enter into his owne  
glory; it is evident that neyther thou  
nor any other shal enter into the glo  
ry which is not thine, but only by  
this way of persecution. Wherefor  
animate thy selfe to suffer persecution  
and affliction, because our present  
tribulation

*Exercis. (Lib. II. Medit. XXIII.) 283*  
tribulation which is momentary and  
light (as also our life is) worketh  
about measure (as the Apostle saith)  
an eternall weight of glory in vs.

## THE XXIII. MEDITATION.

*Of the tempest at sea.*

### THE I. POINT.

**T**O consider that our Blessed Sa-  
uour being entred with his  
Disciples into a little boat, he  
fell a sleep, & forthwith a great tem-  
pest arose on the sea.

Ponder two things: first that  
if the ship wherein Christ sayled be  
tossed and couered with waues, what  
will become of that wherein the Di-  
uell is Pilot (that is) if the soule of a  
iust and holy person be persecuted &  
afflicted with temptations, the soule  
of a wicked man and of a sinner what  
shall it endure? what will become of  
such a one?

Secondly, ponder how that all  
those that betake themselves to the  
seruice of God, ordinarily sustayne  
tempests

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tempests and tentations, for so the  
Holy Ghost sayth: Sonne comming  
to the seruice of God, stand in iustice  
and feare, and prepare thy soule to  
temptation. Wherefore many times  
Almighty God permitteth great tem-  
pestuous stormes of temptation and  
persecutions to be rayfed against vs  
and he semeeth to vs as if he were a  
sleep, & neglected vs.

Gather hence purposes to resist  
the fury of thy temptations, for God  
will assist thee, and relieue thee in  
time of thy greatest need, and deliuer  
thee out of danger, as he deliuered  
his Apostles when they came vnto  
him, and craued his help and assi-  
stance.

**THE 2. POINT.**  
**T**O consider how the Apostles see-  
ing all their labour to be in vaine,  
went presently to our Saviour for  
help, and awaking him sayd: Lord  
saue vs, we perish.

Ponder how our Saviour made  
as though he slept and did not pre-  
sently deliuer his Apostles, albeit he  
saw the danger in which they were,  
partly

partly that they might know and vnderstand, how little they could doe without his help, and partly because he would they should call vpon him in time of their greatest necessity.

Ponder furthermore, how negligent thou hast beene in stormes of temptations, wherein thou hast byn often tossed, and how sloathfull thou hast been in hauing speedy recourse to Christ our Lord, & in beseeching him to fauour and ayde thee. And hence it hath come to passe, that the little boat of thy soule hath beene often plunged, and overwhelmed with the waues.

Gather hence purposes to run to God at all times for his help, but especially in time of temptation and affliction, saying vnto him: O Lord. deliuer me from this temptation that causeth this tempest in my soule, deliuer me from this vice, from this perill and affliction. For if thou call vpon him with fayth and confidence he will ayde and succour thee as he did his Apostles. And will command by the vertue of his diuine word the blustering



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blustering winds of thy temptations  
& tribulations ( which are those that  
raise these stormes in thy soule ) to  
cease and be quiet, & presently great  
tranquility and peace of mind will  
follow .

THE 3. POINT.

**T**O consider how Christ our Savi-  
our awaking, reprehended his  
disciples, & sayd vnto them: Why  
are you fearefull, O yee of little faith  
as if he should say: I being in your  
company, you need not feare .

Ponder the loue that Christ  
sheweth to his Disciples, and how he  
requireth the like loue of them a-  
gaine, and that they trust in him, &  
fasten the anker of their hope in him,  
for they shalbe secure in the midst  
of the raging and tempestuous sea of  
this life, though the waues should  
rise to the very clouds.

Gather hence a great desire to  
be a faithfull disciple of Iesus Christ  
our Lord, and to follow him whi-  
thersoeuer he shall goe, by sea and  
by land, mountanes or valleys, and  
that no perill or paynes may be able  
to

*Exercises. (Lib. II. Med. XXIII.)* 287  
to make thee forsake his holy company, nor trouble or dismay thee, though thou shouldst behold thy self (as Susanna did) compassed round about with the waters of tribulation euen vp to thy necke, least thou be reprehended by Christ our Lord as his Disciples were. For if they had reflected and considered, that they were in the company of Iesus Christ. they would not haue feared, nor doubted of his power, will and wisdom. Euen so thou, if thou be Religious, and in his house & company, in the boat of Religion, cast thy selfe at all tymes into his hands, but especially when thou shalt be tempted or afflicted, trusting in him that he will deliuer thee when it shall please him and shalbe most for thy good.

THE 4. POINT.

TO consider; how Christ our Lord commanded the winds & the sea, and there ensued a great calme, the vvindes and the sea obeying vvith great punctuality. And those that vv ere present meruayling at such power, demanded of one another:

What

What a one is this, for the vvindes  
& the sea obey him?

Ponder the domination & rule  
which our Lord hath ouer his crea-  
tures, and their punctuall obedience  
towards him in whatsoever he com-  
mandeth them. He ruleth ouer the  
povver of the sea, and doth mitigate  
the mouing of the vvaues therof, he  
bringeth forth the windes out of his  
treasures, and when he pleaseth in a  
moment, he calleth them in againe.  
He gouerneth the whole world, and  
without his disposition there is not  
moued the least leafe of a tree.

Gather hence great confusion  
and shame, that being a creature of  
his, yea a reasonable creature, and a  
Christian, and perhaps Religious,  
created to obey him & to serue him,  
thou dost the same so poorely, and  
dost so little obey his cōmandemēts,  
yea dost so often and dayly disobey  
him, and offend him, not perfor-  
ming those thinges which he com-  
mandeth thee, as if he were not thy  
Creatour, and he who hath giuen  
thee al that being which thou hast.

THE

THE XXIIII. MEDITATION.

*How Christ our Lord walked  
the sea.*

THE I. POINT.

**T**O consider, how our Saviour commanded his Disciples to go into a boate, and to goe before him over the water, and he ascended to a mountaine alone to pray.

Ponder first the great esteeme, thou oughtest to haue of prayer, such our Lord that had no necessity thereof, only to giue thee example, retired himselfe for many houres from all company to pray, giuing thee to vnderstand the necessity thou hast of prayer, thereby to arme thy selfe against such temptations, as daily hang ouer thy head.

Ponder secondly the grieve his Disciples felt at the absence of their Master, for they knew, and did foresee how dangerous a matter it was &c. of perill to enter into the boate, & commit themselves to the waters

N

without



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without him, and had rather have  
borne him company in his prayer  
but the vertue of obedience premai-  
led: for God is to be obeyed in all  
things, although it were to vndergoe  
some great danger, & to intermit thy  
recollection and prayer: for this is to  
leave God for God.

Gather hence a great desire to  
exercise thy selfe in these two vertues  
in which our Lord did proue his disci-  
ples, to wit, obedience and prayer  
highly esteeming them, and making  
great account of them, specially seeing  
our Sauour is thy example and  
thy guide in them both, for he liued  
and dyed in prayer and obedience.  
And his will & pleasure is, that thou  
that be his, do the like, thou especial-  
ly, if thou desire to be his disciple.

#### THE 2. POINT.

**T**O consider how that Christ our  
Lord being absent from his Disci-  
ples that were at sea, there arose  
great tempest, and held them till  
was almost day, and then their Lord  
& Maister shewed himselfe vnto them.

Consider first, how that if Christ

*Exercis. (Lib. II. Med. XXIV.)* 291  
our Lord absent himselfe from thy  
soule, it is forthwith tossed, plunged  
and overwhelmed with the furious  
waues of temptations.

Secondly our Lord doth some-  
times prolonge and deferre his com-  
ming vntill the morning, as heere he  
did, that thou mayst fight valiantly  
against thy temptations: for as they  
do increase, so much more doth ver-  
tue & sanctity increase by them.

Hence thou maist gather a de-  
sire alwaies to walke in the presence  
of God: beseeching him not to for-  
sake thee, though it be his pleasure  
sometimes to proue thee by tempta-  
tions: nor longe to deferre his fauour  
and aide, but to returne, as he did to  
S. Antony, & S. Catherine.

THE 3. POINT.

TO consider how our Blessed Sa-  
viour from the mountaine beheld  
the affliction wherein his Disciples  
were, & the need they had of his help  
and assistance in that danger, and  
having compassion of them, came  
downe to aid and succour them, and  
walking vpon the sea, he made him-

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felfe knowae vnto them, faying :  
Haue confidence, it is I, feare yee  
not.

Ponder first, how Chrift our  
Lord walking on the fea, did not  
fincke, because he was Lord of both  
fea and land, whome all creatures  
do obey and ferue, man only excep-  
ted.

Secondly, ponder how he faid  
to his Disciples: It is I, feare yee not.  
that is to fay, I your Father, your  
ayd, your refofe, I your ioy & com-  
fort in all your trauailes, I your way,  
truth & life. For fo he is to thofe that  
be good: but to the wicked who  
will he fay he is? I am the iudge that  
am to iudge you, I the God of re-  
uenge that will chaftice you, finally  
I am the Almighty that fhall con-  
demne you.

Gather hence a defire that our  
Lord will vouchfafe to vifit thee  
with his heauenly prefence, & fpeake  
in fuch manner to thy hart, whenfo-  
euer thou fhalt be troubled and af-  
flicted, that when he fhall fay: It is  
I, feare not, thou mayft forthwith  
know

*Exercises. (Lib. II. Med. XXIIII.)* 293  
know him, reuerence him, and serue  
him, loue him, and haue full confi-  
dence in him.

**THE 4. POINT.**

**T**O consider how S. Peter seeing  
Christ our Lord walking vpon  
the sea, besought him that he would  
bid him come to him vpon the wa-  
ter: and our Lord, seeing that his  
petition, proceeded from true loue,  
gane him leaue, and the Holy Apo-  
stle walked vpon the water, as if it  
had beene firme land, and beginning  
to doubt and to fayle in his sayth, he  
presently began to sincke.

Ponder, that if thou hast faith  
and confidence. thou shalt walke v-  
pon the waters of tribulations and  
temptations without feare, as if thou  
shouldst walke vpon firme land, but  
if thou begin to doubt, presently thou  
shalt sincke.

Ponder secondly, how it be-  
hooueth thee not to enter into the  
occasions of temptations vpon thy  
owne head, sith S. Peter entred not  
into the sea, nor cast himselfe into the  
water without the commandement



Learne to call vpon God, when thou seest thy selfe plunged in perills and afflictions, because heerein consisteth all thy good and remedy, and he will giue thee his potent hand, as he did to S. Peter, & will bring thee safe to the happy port of euerlasting blisse.

THE XXV. MEDITATION.

*Of the conuersion of Saint Mary  
Magdalen.*

THE I. POINT

**T**O consider the course of the life of S. Mary Magdalen. Before her conuersion she was of light behaviour, giuen to company-keeping, and to wordly meerings; esteeming only that which was agreeable to her owne gust and pleasure. She had neither shame, nor feare of God, nor of men: she regarded not her fame & reputation, nor what people did say of her, but was held for a publicke sinner.

Ponder

Ponder that although this woman was so bad as hath beene said, yet her hart being once touched with the inspiration of Almighty God, she presently withdrew herselfe from all occasions, and retyred herselfe from company, betooke herselfe to repentance, and shedding teares of sorrow from her eies, began to teare & cast away her gay attyre and her Iewells, which were the snares wherewith the Diuell held her entangled.

Purpose not to deferre thy conversion vwhen God shall call thee; learne of this holy penitent to reiect & abhorre those things which were instruments of offending him, and labour for two things: first alwaies to haue a holy feare, and distrust of thy owne frailty, learning to beware by the example of this Magdalen, who from litle euills came to fall into many & grienous sinnes.

Secondly, to haue great confidence in the mercy of God, at whose hands this sinner found remedy, and thou also maist find the like, if as thou hast followed her in sinning.

## THE 2. POINT.

**T**O consider how S. Mary Magdalen vnderstanding that her Lord and Mayster dined in the house of Simon the Pharisey, tooke an Alabaſter box of ointment, & putting on meane apparell, repayred thither to ſeek the health of her ſoule.

Ponder, how ſhe that was a ſinner came to the iuſt and holy: ſhe that was ſicke and infirme came to the Phiſician: the defiled to the Sanctifier: the loſt ſleep to the good ſhepherd And approaching vnto him caſt her ſelfe at his feet, and began to water them with teares, and wiped them with the haire of her head, and kiſſed them, & annointed them with a precious oymntment, with ſighes & feruent deſires of her hart, craving that ſhe might be reconciled vnto him, & receaue the kiſſe of peace.

Gather out of all this, how neceſſary it is for remedy of thy ſinnes, to haue ſpeedy reſort to Chriſt our Lord, and proſtrating thy ſelfe at his feet, and cleauing faſt vnto them by  
humble

humble & fervent affection, to powre out teares of compunction, proceeding from the very bottome of a contrite hart. And as S. Mary Magdalen converted those things which had beene the occasion of her perdition to be instruments of her satisfaction, imploying her eyes, hayre, lips and precious ointments and odours, and her selfe wholly in the service of God; so thou oughtest to turne to this service, whatsoever heeretofore thou hast imployed in offending him, casting all thy honour & reputation at the feet of Christ: for there it nothing greater, nor better thē to cleave fast to the feete of thy Lord God and Mayster.

THE 3. POINT.

TO consider, what opinion the Pharisee had concerning B. Mary Magdalen, esteeming her a sinner, & Christ himselfe lesse pure, because he permitted himselfe to be touched by her.

Ponder, how that those who convert themselves to God, have presently some that murmur against

N;

them



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them and censure their actions, but  
God himselfe hath care to defend the  
as he did Saint Mary Magdalen, when  
he demanded of the Pharisey, if he  
did see the woman, and her teares,  
sighes, and humiliation and confusio:  
that considering them well, he might  
blush, and be ashamed of the little he  
did towards our Saviour, and thereby  
by obtaine pardon of God.

Thou maist gather hence a desire  
to serue & loue God very much,  
because these things moue his diuine  
Maiesty to pittie, and clemency, and  
to pardon thy sinnes, be they neuer  
so great and enormous, as he did  
pardon this holy penitent, and of  
captiue of the diuell, set her free and  
deliuered her out of his chaines, and  
exalted her to the happy and blessed  
estate of the children of God.

THE 4. POINT.

**T**O consider, how that albeit Saint  
Mary Magdalen had heard from  
the mouth of Christ Iesus that all her  
sinnes were forgiven her, and that  
she was absolved from all, both  
guilt and paine, through the abundance

dant grace which was communica-  
ted vnto her, she notwithstanding re-  
mained still fixed at her Redeemers  
feet, & wold not depart from thence  
vntill her maister said to her: Goe in  
peace. And she began presently to  
punish her body, & did great & rigo-  
rous pennance all her life time, which  
endured the space of two and thirty  
yeares after.

Ponder, what an one she was  
when she came to the feet of Christ,  
& what an one she departed thence:  
she came dead, but departed aline:  
she came a sinner, but departed holy:  
she came the slaue of the Diuell and  
enemy of God, but departed the  
daughter & Esponse of Christ.

Gather hence a desire to do pen-  
nance for thy sinnes, for these be the  
fruits which this vertue bringeth: do  
not presently forget them againe,  
making account that they are already  
forgiuen thee: because this happy  
woman and Blessed Saint did not so.  
Imitate her, and although thy sinnes  
should haue beene many more, and  
much greater then hers were, though

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thou hast lost the grace of God far  
oftener, thou mayst recouer it, and  
attayne vnto a great degree of sancti-  
ty, aboue many iust which neuer  
lost it.

## THE XXVI. MEDITATION.

*Of the miracle of the five Loaves.*

### THE I. POINT.

**T**O consider how different the  
piety & mercy of the Apostles  
is from that of our B. Saviour,  
for they besought him seeing there  
was not wherewith to feed so great a  
multitude, to dismisse them, that go-  
ing into the towne, they might buy  
themselues victualls. But our Savi-  
our perceauing the tendernes of  
their mercy and charity, shewed the  
greatnes of his owne most bountifull  
mercy, and sought by himselfe affe-  
ctually to remedy that necessity, as  
he did.

Ponder the care which Christ  
hath to supply the wantes of those  
which serue him, and how that his  
will,

*Exercises. (Lib. II. Med. XXVI.)* 307  
will, desire, and pleasure is such, and  
it pleaseth him greatly that thy mer-  
cy be not scant or sparing, but great  
& free: Teaching thee to lift vp thine  
eyes to heauen and acknowledging  
that from thence ail good is to be ex-  
pected.

Gather hence desires to place  
thy confidence, not in money (albe-  
it all thinges obey it) neyther in the  
world, or humane forces, but in the  
bounty and infinite goodnes of thy  
Creatour, whose hand (as the Apo-  
stle saith) is alwaies open to releue  
and giue his blessing to the hungry  
and needy, not only of corporall,  
but also much more of spirituall  
food.

#### THE 1. POINT.

**T**O consider how the Apostles be-  
ing demanding by our Blessed Sa-  
niour of the five loaves which they  
had, forthwith and without repug-  
nance, and with a very good will they  
presented them vnto him, together  
with the two fishes they had in store.

Ponder the great pouerty of  
our B. Lord and of his Disciples, &c  
the



the small care they had of their owne comfort and corporall sustenance, seeing for thirteen persons, & others which might ioyne themselves vnto them, they had only five loaves, and those also made of barley, vvhich was the most vnsauory bread that then was in vse, and peculiar vnto poore people; hauing fed in the desert that vngratefull Nation vvith bread from heauen, whereas him selfe & his Blessed Apostles were fed with barley bread.

Purpose firmly to choose for thy selfe such thinges as Christ our Lord did choose for himselfe, intreating thy body with like seuerity and rigour wherewith he treated his, being ashamed from this day forward of thy ouer much solicitude in seeking after superfluities and dainties in meate and drinke, otherwise then is pleasing to our Lord, who reprobeth these things.

### THE 3. POINT.

**T**O consider how that our Sauour and Lord of all things taking the bread into his holy and poverfull hands,

*Exercises. (Lib. II. Med. XXVI.)* 303  
hands, blessed it and gaue it vertue to  
be multiplied and become better, so  
that though euery one did eat therof,  
it was not consumed, but rather did  
multiply & increase.

Ponder first, the omnipotency  
of God, which so easily could con-  
uert a few vsauory loaves into thou-  
sands, & those most sauiory & tooth-  
some bread.

Ponder secondly, the prou-  
idence of God resplendent and mani-  
fest in this miracle: For wherasthose  
vvhich did eate of this bread were  
many thousands, & of different ages  
& complexions, yet all of them ea-  
ting thereof, & of the selfe same kind  
of bread, were notwithstanding satis-  
fied, & as well content with a small  
portion, as with a great quantity ther-  
of.

Gather hence a great desire who-  
ly to rely & trust on the omnipotent  
hand of God: for they can neuer  
want, but will increase and prosper  
alwaies, whose Lord & God is Christ  
our Sauiour.

## THE 4. POINT.

**T**O consider how, this heavenly banquet being ended, our Saviour commanded his Apostles to gather vp the leauings: they therefore gathered them, and filled twelue baskets with the fragments of those five barly loaves, which remained after all had eaten.

Ponder the goodnes & bountifulnes of our Lord, in rewarding the liberality and free hart wherewith his Disciples offered him their five loaves: for he restored them twelue baskets full of most delicate bread: that they might vnderstand, that as they were twelue, so he would that the baskets of the remnant should be twelue, as it were to bestow vpon euery one of them a whole basket full for the smal part which each of them had renouneed in the five loaves they had before presented him.

Gather hence a desire to be mercifull and bountifull towards the poore of Christ, because all those who offer him any thing for his seruice, he rendreth them much more then they

*Exercis. (Lib. II. Medit. XXVI.)* 305  
they gaue him : as it is manifest in the  
mercy he vsed with that widdow  
which fed Elias the Prophet, who for  
a little meale which she had freely &  
liberally bestowed vpon him in the  
name of God, multiplyed the same,  
making it to suffice for many dayes.  
And for one glasse of bad wine which  
was giuen vnto Christ our Lord at  
the marriage, whereunto he was  
inuited, he bountifullly rendred six  
vessells full of most excellent wine.  
And if this our Lord deals so liberal-  
ly in this life with sinners, giuing a  
hundred fold for one, what will he  
give in the eternall to the iust? Good  
measure (sayth S. Luke) and pressed  
downe, and shaken together, and  
running ouer shalbe giuen in their  
bosoms, infinitely surpassing that  
which is, or can be done for him in  
this life.

THE



## THE XXVII. MEDITATION

Of the Transfiguration of our Lord,

## THE I. POINT

**T**O consider, that when Christ our Lord transfigured himselfe and vouchsafed as it were to make a heauen heere vpon earth, manifesting his glory and heauenly beauty vnto men, he retyred himselfe vnto an high mountayne, taking with him only three of his best beloved and most familiar disciples, to a place where no body but only they, might enioy those diuine comforts & fauours, which in the night of his transfiguration he was to impart vnto them. Whereas to shew himselfe disfigured in Mount Calvary, there to suffer a most painefull and opprobrious death, he would it should be at midday, & in the sight of the whole world.

Ponder how that God doth not bestow these graces & fauours (such as was to be presēt at the glory of his transfiguration)

*Exercises. (Lib. II. Med. XXVII.)* 307  
transfiguration) vpon all those that  
are iust and holy, but only vpon the  
most seruorous, and his best belo-  
ued: and peraduenture he tooke not  
the rest with him (not because they  
were lesse seruient in his lone, neither  
were they so, but) because Iudas was  
amongst them, who deserued not to  
enioy so great a fauour: neither wold  
he exclude him alone, not to defame  
him.

Whence thou maist gather;  
how much it importeth thee to be  
seruorous in the lone of God, and  
how much harme one bad member  
doth vnto a whole community of  
good men, being the cause why they  
are deprived of such fauours and be-  
nefits which Almighty God would  
do the, if such a one were not in their  
house & company.

#### THE 2. POINT.

TO consider, how that Christ our  
Lord transfigured himselfe in  
prayer, permitting the glory of his  
soule (which was hidden then and  
restrained) to communicate it selfe  
to the body, though for all small time.

Ponder

Ponder how that thy finnes were the cause why that most holy body of thy redeemer, was deprived all the time he lived in this world of that glory which he made known in this his transfiguratiō, as also why it as passible and mortall: & albeit now he admitted that glory, it was but for a very short space, choosing rather to prosecute the worke of our Redemption, and to suffer and dye with great ignominy and shame for men, then here to haue rest & enioy his glory.

Gather hence two things: first a desire and love rather of paynes and travells, and to suffer with Christ in mount Caluary, then to enioy the quiet of mount Thabor. Secondly how it importeth thee to be a great lover of prayer, and to profit therein if thou desire to be transfigured into the image of the Sonne of God, for by prayer our life is transformed & changed from terrene and worldly, into a celestiall and diuine consolation.

THE

THE 3. POINT.

**T**O consider how our B. Sauour being in so great glory and Maiesty, there appeared Moyſes & Elias, and ſpake of his death that he was to ſuffer in Hieruſalem.

Ponder how that the reaſon, why Chriſt our Lord made choice of thoſe two Prophets before many others, and to honour himſelfe and them by this communication, was, becauſe they were eminent in ſanctity, and zealous of the obſeruance of the Law, and withall very much giuen to faſting & prayer.

Gather from hence two things: firſt a great deſire of thoſe vertues, which theſe Saints had, thereby to be ſoinward & familiar with our Lord as they were. Secondly how our Sauour in the middeſt of his ioy and comfort, did interpoſe and mingle ſpeeches of ſorrow, of his death and paſſion, becauſe whileſt he liued on earth he would not haue one iote of reſt, but all his delightes and paſſimes were to treat of ſuffering and dying. And all this to the end thou ſhouldeſt



**Exo**      *A Mannall of spirituall*  
shouldest haue euer in thy mind his  
passion, & delight to thinke thereon,  
speaking very frequently & willing-  
ly of the same, be ashamed if thou  
dost not so.

#### THE 4. POINT

**T**O consider, how the three Apo-  
stles enioying the glory of the  
Transfiguration, Saint Peter desired  
to remaine there for euer: whereu-  
pon he said to our Saviour: Lord it  
is good for vs to be heere: as if he  
should say, Let vs exchange, O Lord,  
all whatsoeuer for this mōtaine, let  
vs change all the goods and pleasures  
of the world, for the delights of this  
desert.

Ponder how that when S. Peter  
saw his maister transfigured & glori-  
ous, he was willing to accompany &  
abide with him, but at the time of  
his passion and of affliction, when he  
saw him apprehēded & reproachful-  
ly delt withall, he fled with the rest.  
The like happeneth to thee: for thou  
continuest no longer in the seruice of  
God, then he doth cherish & com-  
fort thee: then thou sayest as S. Peter:  
Though

*Exercif. (Lib. II. Medit. XXVII.)* 311

Though I should dye with thee, I will not deny thee, but perceiving perill & paines to be taken, forthwith thou forfakeft him, and turneft thy backe faying: I know not this man. And as S. Peter knew not what he fayd, fo neither doft thou, feeing that before thou haft taken vp thy Croffe & taken paines, thou defireft glory and ease.

Gather hence a great lode of the Croffe & mortification, that thereby thou maift come to enioy eternally that paffing & infinite comfort which is in heauen: feeing that S. Peter tafting heere one only drop of that fea of delights, which maketh the City of God ioyfull, abforpt, & as it were out of himfelfe, and vnmindfull of whatfoeuer els, to wit, beholding the facred body of our Redeemer with that fo great fplendor & beauty; was fo fully fatisfied, that he could haue been content to haue taken vp his reft for euer. But our Lord deprived him of that tranfitory glory, to giue him the eternall in heauen.

THE

## THE XXVIII. MEDITATION.

*Of the raising of Lazarus, who had  
beene foure dayes dead.*

## THE I. POINT.

**T**O consider, how that Martha & Mary seeing their brother Lazarus sicke, sent vnto our B. Saniour a brieft and discreet letter, contayning these wordes: Lord, behold whome thou louest, is sicke.

Ponder, how that to treat and negotiate with Almighty God, many preambles and flourishing phrases are not necessary: for to him who knoweth and penetrateth our hart, few words suffice: and the common saying is, that short prayer penetrateth heaven, and commeth to the hearing of God, as the prayer of these two holy Sisters did, whome thou must imitate, to negotiate and obtayne that which thou desirest, saying vnto God: Behold O Lord, he whome thou louest is sicke, and seeing thou art the heauenly Physician, cure me. Behold

*Exercises. (Lib. II. Med. XXVIII) 313*

hold, o Lord, that I am to comfortles,  
like warme, dry, vndeuous, tempted  
with anger, pride and impatience,  
and sith thou art omnipotent & most  
mercifull, haue mercy on me.

Gather hence a great desire,  
that this soueraigne Phisitian cure &  
heale thy soule, and visit & comfort  
with his diuine presence, because it  
sustaineth many sorts of euills and  
infirmities.

### THE 2. POINT.

TO consider how that Christ our  
Lord comming out of Iewry, en-  
tered into the house of these two sisters  
where Martha meeting him, said vn-  
to him: Lord if thou haddest beene  
here, my brother had not dyed.

Ponder first, that if thy soule be  
dead in sinne, it is because thou didst  
absent thy selfe from Christ: for if  
thou hadst not withdrawne and se-  
parated thy selfe from him, no man-  
ner of temptations could haue beene  
able to ouerthrow thee.

Ponder secondly, that as Laza-  
rus fell sicke and dyed in Christs ab-  
sence, euen so when our Lord absen-

O

reth



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teth himfelfe, and ceaseth to doe thee  
his wonted fauours, and passions and  
infirmities of tepidity and spirituall  
weaknesse begin to bud and sprout  
forth, & are sometimes wont to end  
in deadly sinne.

Gather hence desires not to de-  
part, nor separate thy selfe from God  
because with his sight & presence all  
euill vaniseth, and the health of thy  
soule is continually augmented and  
increased.

THE 3. POINT.

**T**O consider, how before our Sa-  
uour rayfed Lazarus (as the Gho-  
pell saith) he wept: for it is the pro-  
perty of Charity (as the Apostle  
saith) to weep with them that weep.

Ponder how that Christ wee-  
peth & lamenteth, that therby thou  
mightst vnderstand how much thy  
sinnnes grieve him, and how great the  
malice of them is, seeing he wept  
suffered so often for them, and how  
great the hardnesse of thy hart is,  
how little thou feelest the malice and  
greatnes of thy sinnes, seeing thou  
doest shed so few teares for them.

Pond

Ponder secondly, how stony-  
hearted thou art, yea and more then  
stony: for the stones made as it were  
shew for their feeling, & of their grieve  
at the death of their Lord, but thou  
feelest not, nor bewaylest, because he  
suffereth for thee, and for thy sinnes,  
but when he weepeth for them thou  
laughest, when he sorroweth for  
them, thou art ioyfull and without  
care.

Thou mayst gather hence a  
great desire to bewayle thy sinnes  
with a very inward grieve & feeling,  
seeing they cost thy Saviour so many  
teares. If thou be dry and hardly  
moued to any teares, annoint thine  
eyes and hart with his teares, and by  
their vertue thine eyes will become  
fountaines of teares, and be able to  
wash away and cleane fetch out the  
staines of thy offences and sinnes,  
restoring thee agayne to the life of  
grace which thou hadst lost by sinne.

THE 4. POINT.

TO consider how Christ our Lord  
caused the stone which couered  
the graue, to be taken away, and  
lifting

lifting vp his eyes to heauen, cryed with a loud voyce, saying: Lazarus come forth: & presently obeying his voyce, he came forth alieue, & whole out of the graue, who a little before lay therein dead, putrified, and stinking.

Ponder the meruailous vertue of the voice of Christ, by the power whereof he who was dead came alieue out of the sepulcher: & it would haue been sufficient to haue reuiued all others that were deceased, if he had not restrained the force therof to Lazarus by name.

Gather hence a great desire to rise at the voyce & calling of Christ, and that all those who are spiritually dead may also rise, that so sinne being banished out of the world, holines & iustice may raigne therein, & our Lord be glorified in all his creatures.

THE XXIX. MEDITATION.

Of the entrance of Christ into Hieru-  
salem vpon Palme-sunday.

THE I. POINT.

**T**O consider the great charity of  
thy Redeemer, the singuler ioy  
and content wherewith he en-  
treth the Citty of Hierusalem to offer  
himselfe to death for thee: for this day  
he would be receaued with so great  
triumph, to declare vnto thee the  
content and iubily which was in his  
heart, for that the day of thy redemp-  
tion did now approach.

Ponder, how Almighty God dis-  
poseth and prepareth himselfe with  
great longing and ioy of mind, to  
undergoe afflictions and paines for  
thee, whereas when any thing is to be  
done for his seruice, or to be suffered  
for his loue, thou art presently affli-  
cted and discomforted, and fliest a-  
way.

Ponder furthermore, how that  
the injuries, persecutions, igno-  
minies,



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minies, and reproaches which our  
Lord receaued in Hierusalem vvere  
not able to diminish his great loue &  
charity towards vs.

Gather hence an inflamed loue  
and desire to suffer something for  
thy Lord, thy eternall loue, seeing  
that all the times thou hast offended  
him with thy so grienous sins (which  
haue not beene few) haue not beene  
able to extinguish in his diuine breast  
the loue he beareth thee, and his de-  
sire to doe thee good, and to saue  
thee.

THE 2. POINT.

**T**O consider the humility and po-  
uerty of the Sonne of God, who  
as alwayes before, vvas vront to  
make his iourney on foot, so this day  
being to enter in triumph into Hie-  
rusalem, he chose not to go in coach  
or in a chariot, but vpon a silly asse,  
vvhich also vvas another mans: and  
albeit he entred with so great humili-  
ty, yet all the people receaued him  
with exceeding ioy, solemnity, and  
triumph.

Ponder that the cause why our  
Lord

Lord would this day be so magnified & receaued with so great honour & applause of all, hauing euer fled such honours before, was, that his reproaches & ignominies might be the greater, & his dishonour the more notorious.

Gather hence a great desire to condemne, and abhorre all worldly pompes and honours, and to loue & embrace the pouerty, humility and meekenes of thy Saviour, because if these be the armes & ensignes of thy King and God, they ought also to be theirs, who esteeme themselues his vassals and seruants.

THE 3. POINT.

TO consider, how our B. Saviour and Lord of the Angels being mouated vpon the asse, innumerable people by diuine inspiration came to ceceque him with boughes & palmes in their hands. & with voices of laud and praise said: Hosanna to the Son of God: Blessed is he that commeth in the name of God, Hosanna in the highest.

Ponder how the Eternall Fa-

ther did honour his most B. Sonne, not only when he entred first into the world and was borne poore in Beth-leem, sending hosts of Angells to solemnize his entrance, and to bring those happy tidings of glory to God and peace to men. But this day also when he entred humble and meeke, a multitude of people came to solemnize and celebrate his entrance into Hierusalem, and his departure out of the world, giuing God many thanks and praises for so great a benefit,

Gather hence a desire to imitate the great deuotion wherewith this people receaueth their God, and be ashamed that thou comest so often to receiue thy Lord and God, in the most Blessed Sacrament with so great vndeuation & coldnes.

#### THE 4. POINT.

**T**O consider the deuotion & loue wherewith all did spread their clothes and garments on the ground to adorne the way by which our Saviour passed, accounting it a great happines to cast themselves, and what

whatsoever they had at the feet of  
his our Lord, that he might dispose  
of it all according to his most holy  
will; acknowledging that vnto him,  
as to the owner and Lord of all, all  
subiection & seruice was most due.

Ponder the little regard and e-  
steem which is to be had of the glory  
of this world, seeing it receaued our  
Saviour to day with so great honour,  
& within few dayes after it held him  
for worse then Barabbas, and sought  
his death, crying out against him,  
Crucify, Crucify him. And whome  
to day it extolled & termed the Son  
of Dauid (that is the Holy of Holyes  
and the most holy amongst Saints) to-  
morrow it reckoneth the most vile  
of all men, and treateth him as a ma-  
lefactor, loading his sacred shoul-  
ders with a heavy Crosse, on which  
he was to be crucified and dye.

Gather hence great compassion  
and grieve to see the Lord of Angells  
so much neglected and despised by  
men, and to seeke their honour at  
so great charge and cost of his. De-  
sire thou to serue and honour him



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much more heereafter, and say v  
him: Behold O my King & my Lo  
I cast at thy most holy feet, not onl  
all my goods and wealth, but my ho  
nour also, my content, my life, my  
selfe, and all: tread vpon me, and do  
with me what thou wilt: for thou art  
my God, my King, and Lord, the  
head of Angels and men, better, and  
exalted aboue them all.

### THE XXX. MEDITATION.

*Of the supper which Christ our Lord  
made which his Disciples.*

#### THE I. POINT

**T**O consider how Christ our Sa  
uiour sent Saint Peter & S Iohn  
his Apostles, to prepare for the  
legall supper of the Lambe, and how  
that forthwith the Goodman of the  
house to whome they were sent, in  
spired by the Holy Ghost gaue them  
the best, & best accomodated roome  
of the whole house.

Ponder the fauour which Al  
mighty God vouchsafeth to doe thee

in pdrticuler, whē he entred into thy house, that is, into thy soule, to celebrate therein his feast and Pasch, and make thee thereby partaker of the merits of his most precious bloud & passion.

Gather hence great sorrow and repentance, for that thou hast behaved thy selfe so ill towards so louing a Lord, seeing not once but many times thou hast shut the dore of thy soule vpon him, & shutting it against his diuine inspirations, thou hast opened it to the perswasions of thy enemy the diuell, whome thou hast receaued and entertained, as if he & not God had beene the owner, and Lord of thy soule. And therefore that which thou ougtest to do, is to offer him, not only the best roome in thy house, that is, thy soule, but also to giue it him wholly: for it is all wholly his. And would to God it were better then it is, that it might please his diuine Maiesty to come & dwell in it for euer.

## THE 2. POINT.

**T**O consider how that Christ our Lord, the day being come whē the Paschal Lambe was to be eaten, wold fullfill that ceremny of the Law, & for the accomplishing of the shadows and figures of the old law, be sacrificed as the true Lambe which taketh away the sinnes of the world, at the sametime and in the same place that the mysticall Lambe was wont to be sacrificed. Wherefore our Lord being at the table with his disciples, and all things being prepared and ready, he said vnto them: With desire I haue desired to eate this pasch with you, to giue you to vnderstand how much I loue you: as if he should say: Very long haue I greatly desired this day, and this houre, wherein you shall see nothing in me but ignominies, reproaches, blowes, stripes, woundes &c.

Ponder the great and earnest desire which God had to suffer and to giue his life for thee, longing to be plunged in the bitter sea of his passion, and to encounter with death, expecting

pecting it as a thing after which he much hungred, & tooke much pleasure and delight in. And this was that which he desired ( as he sayd ) with a great desire , because it was very pleasing to him , and a thing wherein he receaued speciall gust .

Gather hence great confusion and shame , considering thy desires are not like vnto those of thy Lord and God , to suffer and endure something for his honour and glory , thou being so worthy of all reproach and contempt, but rather thy desires are to fellow thine owne pleasure & contentment , not to serue his diuine maiesty , but to fulfill thy owne will and disordeded appetite .

THE 3. POINT.

TO consider, how christ our Lord did behold and contemplate that Lambe which he had before him on the table, layd there dead , flayed & roasted. It is no question he saw himselfe represented more innocent then a lambe , and how without any his deserts, he was to be flayed with stripes , and embraced with his owne



most precious blood, through most cruell torments, and finally to be put as it were vpon the spit, & stretched on the table of the Crosse, where, with the hote burning coals of loue, he was to be roasted to death.

Ponder how bitter this supper was vnto thy Redeemer, being mingled with sauce of so distastfull a representation, as was that of his death and passion.

Purpose, when thou sittest at table, to mingle thy meat vwith this sauce, to wit, with the consideration of the passion and paines of thy Saviour, that thou be not carryed away with the gust and sauer of the meat: and that if thy meat be not good, or not so well dressed or seasoned, or not in such due time prepared as thou wouldst, thou maist haue patience, and haue somewhat to offer vnto God, & make thy spirituall profit therof.

#### THE 4. POINT.

**T**O consider how the legall supper being ended, Christ our Lord gaue thanks to his eternall Father, &c  
did

did offer himselfe perfectly & entierly to accomplish his holy will, as hauing taken vpon him our mortall flesh to be sacrificed, & dye vpon the Crosse.

Ponder how pleasing this offering & sacrifice of the Sonne of God was to the heavenly Father, in which he offered himselfe to fulfill in all things the diuine will: for where this perfect resignation is wanting, whatsoever other sacrifices and holocausts, are not of any value, because we offer not our selues.

Gather hence an inflamed and effectuall desire to offer thy selfe vnto God with an humble & prompt will, to performe whatsoever he shall command thee, how painefull & difficult soeuer it be.

THE

## THE XXXI. MEDITATION.

*Of washing the Apostles feet.*

## THE I. POINT.

**T**O consider that Supper being ended, Christ Iesus our Lord arose from table, & putting off, and as it were despoyling his royall maiesty of his authority and greatnes, humbled himselfe to be the seruant of his seruants: and laying aside his vpper garment, himselfe alone, not admitting the help of any, girded himselfe with a towell, tooke the tankerd in his hand, and put water into the bason, and washed, not the hands, but the foule and dirty feet of those poore & filly fishermen his Disciples, and louingly & tenderly did bath them, wipe them, & make them cleane.

Ponder the excellency of the person that performeth this so meane and so base an office, and humbleth himselfe to these things. The Creator of the world, the beauty of the hea-  
uens,

uens, the splendour and brightness of the glory of the Father, the fountaine of wisdom, in whose hand God hath put heauen, earth, hell, life, death, Angells and men, power and authority to pardon sinnes, the saluation and iustification of soules, the glory of the iust, and all the treasures of God: this same our Lord so great in Majesty, abased himselfe to this act of so great humility & charity.

Gather out of all this, great confusion to see thy selfe so proud notwithstanding that thou art so base a creature. Admire thy haughtinesse of mind, yea thy foolishnes that being most ignorant and most poore and vile, canst be so proud, seeing Christ who is Lord of infinite power and wisdom hath so humbled himselfe. Our Lord Iesus himselfe teacheth vs to exercise workes of humility and charity, choosing rather to practise these acts, then to cōmand: why then wilt not thou do the like, & seriously set vpon that worke, from which so great profit and abundant fruit is to be reaped?



**T**O consider, how Christ our Lord being now ready to performe this so humble and base an office, came first to S. Peter to wash his feet: but the Apostle was so amazed and confounded, considering vwith liuely faith, the greatnes of his Lord and Maister, & together his owne basenes, that he said with admiration: Lord, dost thou wash my feet! Thou being the infinite God and Lord of all thinges! And I the most vile and basest of them all! Thou the Creator of heauen & earth, Lord of the Angells and Seraphims, and I thy creature, thy slaue, a most vile sinner, & yet wilt thou wash with those hands, which giue sight to the blind, health to the sicke, & life to the dead, not my head or my hands, but my filthy and abominable feet! This O Lord I may not endure, but I shall fall dismayed at thy blessed feet. But our Lord saying vnto him: Peter know for certaine, that if I wash thee not, thou shalt not haue part with me: this threat was so terrible vnto him,

that

that forthwith he yelded, not only to haue his feet washed, but also his hands & head.

Ponder what so high and so exalted a God doth for so low & base a creature, and what his diuine Majesty vndertaketh himselfe to doe, to make vs humble: esteeming highly of this which Christ doth, and meanly of thy selfe.

Gather affections of admiration, of thanksgiving, and imitation: propose vnto him the necessity which thou hast, that his diuine Majesty wash & purify thee from thy sinnes, seeing he is so humble & so desirous to doe thee this fauour, to the end thou mayst haue part with him: for no creature hath this power and authority of himselfe, but the only Son of God alone.

THE 3. POINT.

TO consider how Christ Iesus our Lord prosecuting this act of humilitie & charity, vouchsafed also to doe the same to Iudas: And prostrating himselfe at his feet, as if he had bene the Lord and Mayster, and

Christ

Christ Iesus the seruant, he washed & wiped his feet, with signes of more speciall loue, to mollify that his hard rebellious, and obstinate hart. and to win him (if it had beene possible) to some good, with this inspeakable humilitie and charity.

Ponder, and behold Christ our Lord prostrate at the feet of so wicked a fellow as Iudas. And we may piously thinke that our Blessed Saviour, being thus humbled and prostrate at the feet of this traytour and wretched Disciple, would with teares falling from his eyes for his impiety and hardnes of hart, say vnto him: Come Iudas, my deere Apostle, giue me thy feet, for I will wash them and bath them, and wipe them, euen now it being the eue of that day in which my feet are to be nayled vpon the Crosse, and washed in my blood for thy sinnes, and by occasion of thy treachery. And if thou hast any complaint against me, behould I am heer at thy feet, doe with me what thou wilt, vpon condition that thou betray me not, nor offend me no more.

Gather

Gather out of this so remarkable an example of humility, two things: First, motives of love towards him, who humbled himselfe so much for thee, and learne to humble thy selfe that thou mayst doe good to thy neighbours, although in regard of their vnyworthinesse, they deserue it not.

Secondly, learne out of the obstinacy of Iudas, to be wiser by others harmes. Beseeching Almighty God to take away thy stony hart, & to change it into a hart of flesh, that thou mayst feele his diuine inspirations, and imbrace his louing examples.

#### THE 4. POINT.

TO consider, how that Christ our Lord, hauing finished this worke of so rare humility and charity, tooke his garments, & sitting downe againe at the table, sayd to his Apostles: Know you what I haue done to you?

Ponder this demand, as if our Lord would say: Know you the mystery which is comprehended in this my



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my deed? and the end wherfore I do  
it? make account that God sayth vn-  
to thee, Dost thou know what I haue  
done for thee? the benefits which I  
haue bestowed vpon thee? the euills  
& dangers from which I haue preser-  
ued thee? knowest thou how much I  
haue humbled my selfe to exalt thee?  
Dost thou know that I made my selfe  
man, to make thee the Sonne of God?  
if then I haue washed your feet, be-  
ing your Lord & Maister (that is) if  
I haue humbled my selfe so much,  
with how much more reason ought  
you to humble your selues & exer-  
cise all works of humility and chari-  
ty: specially I hauing spent my whole  
life in giuing you so rare and admi-  
rable examples of these & other ver-  
tues.

Gather a desire and firme pur-  
pose from this day forward to do that  
which our Lord Iesus doth counsaile  
and command thee. Because hum-  
bling thy selfe thou shalt euer find  
grace in the sight of God, and thereby  
be exalted to the dignity of the sonne  
of God.

THE

THE XXXII. MEDITATION.

*Of the institution of the most Blessed  
Sacrament.*

THE 1. POINT.

**T**O consider the vnspeakable  
greatnes of the loue which our  
Lord bare to mankind, seeing  
in the very selfe same night of his pas-  
sion when men went about to kill  
him, and to deuour his sacred flesh  
as it were by bits, and sucke his pre-  
cious bloud with terrible torments,  
disgraces and ignominies, he was pre-  
paring for them this soueraigne mor-  
sell, and celestially banquet, to make  
them partakers of euermore life.

Ponder how neither the con-  
tradictions of the wicked, nor the  
presence of death, and of any tor-  
ments were able to turne his mind,  
nor to diminish his inflamed charity,  
and make him relent in his loue, and  
purpose of comforting his elect with  
this soueraigne banquet,

From thence thou mayst gather  
purpo-

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purposes, that no afflictions, contempts  
or persecutions, or torments or pains  
shalbe able to separate thee frō him,  
nor to make thee omit to serue him,  
or to receiue him often in this most  
B. Sacrament: for to this end he hath  
vouchsafed to stay heere with vs vn-  
der the forme of bread, which is a  
meat that all eate off, great & little,  
poore & rich.

THE 2. POINT.

**T**O consider the place, which Christ  
our Redeemer did choose, to in-  
stitute this most Blessed Sacrament,  
which was a great Hall, and comely  
adorned, offered freely for his vse,  
by a man whose name is not known.

Ponder how this Hall is thy  
soule into which Christ entreth and  
remayneth there, in this most diuine  
Sacrament, and it importeth thee  
very much to haue it adorned with  
all kind of vertues, which be the han-  
gings of the house wherein God dwel-  
leth.

Ponder secondly, how Christ  
our Lord esteemeth greatly of a rea-  
dy and prompt will to receaue him,  
and

maketh no account of the state & conditions of the world. And therefore he saith, that this mans name that gaue him this house or Hall, should nor be knowne, to signify that he regardeth not whether he be poore or rich, noble or ignoble, learned or vnlearned, but is to receaue him into his soule, but only that he offer what he hath to him with a prompt and deuout will.

Gather hence a great affection and longing desire to giue the selfe wholly vnto this thy Lord, offering thy selfe willingly vnto his seruice, seeing though thou be so miserable, and so vile and base, yet he useth so great mercy towards thee that he touchsafeth to make thee his house and abroad, and to celebrate his sacred and diuine Mysterie in thee.

THE 3. POINT.

Consider how Christ Iesus our Lord, whiles he was at supper tooke bread in his Blessed hands, saying: This is my body &c. by vertue of which wordes he conuerted the substance of the bread into his owne



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most sacred body and bloud.

Ponder the omnipotency of  
this our Lord: for in an instant he co-  
uered the bread into his sacred flesh  
in such a sort, that both God & man  
entirely & wholly, is vnder that small  
quantity of the host, & in euery part  
or parcell therof, without any di-  
uision of the body, although the host  
be broken and deuided.

Ponder secondly, that Christ  
our Lord sayd not, this is part of my  
body, or of my flesh, but this is my  
body wholly and perfectly: for albeit  
euery least particle of his Blessed flesh  
would haue sufficed to sanctify vs,  
would neuertheless be there wholly  
euery part of him, that is, his head,  
eyes, eares, breast and hart, to giue  
thee to vnderstand, by the partici-  
pation of his most holy members,  
would sanctify all those that wor-  
thily receiue him, & perfectly cure  
and heale them.

Gather hence a desire to giue  
thy selfe wholly vnto our Lord,  
employing all thy members and senses  
in his diuine service that thou mayest  
wholly

wholy be a perfect representation of him.

THE 4. POINT.

TO consider, how Christ Iesus our Lord communicated all his Apostles, and Iudas amongst the rest (albeit he knew what an one he was) because as yet his sinne was not notorious: wherefore to him, as to all the rest, he gave in this diuine Sacrament, all he had, to wit, his most holy body and bloud, his soule, diuinity and humanity, that they might neuer haue in mind his great loue towards them, & what he had suffered for their sake.

Ponder the reuerence and deuotion wherewith those B. Apostles (Iudas only excepted, who was in mortall sinne) did take and receiue into their breasts that most Blessed bread. There S. Peter did stir vp his sayth, and turning his speech to him that he beleueed to be contained & to be hidden in that sacred bread, said: Thou art Christ the Sonne of the liuing God: To whome we may imagine that our Lord would answere:

Blessed art thou Simeon Bariona, because flesh and bloud hath not reuealed it to thee, but my Father which is in heauen. S. Iohn likewise would enkindle in himselfe affections of loue: seeing his foueraigne Maister not onely to vniue himselfe so vnto him, as to permit him to leane on his breast, but also to do him so great a fauour as to enter into his soule & body, for more perfect coniunction.

Learne when thou comest to receaue our Lord, to bring with thee these vertues, to wit, fayth, purity, and loue, as these holy Apostles did: that thou mayest reap such profit as they did, & follow our Lord as they did follow him.

¶ It is to be noted, that in the end of the third booke, a few meditationes are added, for preparation before, & thankes-giuing after we haue receaued this most B. Sacrament; vnder which he that is desirous to know how to prepare himselfe, and to giue due thanks after vnto our Lord for the benefit receaued, may find them.

THE XXXIII. MEDITATION.

Of our Blessed Saviours prayer in the Garden, and agony there.

THE 1. POINT.

**T**O consider the great desire that Christ had to suffer for our sake, and because the tyme seemed long till he should be deliuered into the tormentors hands, that they might see, that he did not shrink, nor yett, supper being ended, he went into the garden to pray, that being a place well knowne to the traytor Iudas, to shew that of his own freewill he offered himselfe to prison, & to death himselfe.

Ponder how our Lord for no manner of afflictions or perils would leave his good and landable exercise of prayer and meditation: for supper being ended, he betooke himselfe forth with to a solitary place to pray, before he was to enter vpon his passion.

Be confounded, because through



thy repidity and negligence for every light occasion thou leapest thy prayer and forgettest thy laudable customs, whereas thou shouldst do quite contrary; because in time of greater perills, afflictions and temptations we ought to haue more particuler recourse vnto Almighty God, prayer being the only meanes to strengthen our selues in them.

THE 2. POINT.

**T**O consider, how our Redeemer being come to the garden, went aside from his disciples, and began to wax sorrow full, & to be sad.

**P**onder what is that which maketh our Lord to grieve & to be sad and afflicted, he being the ioy of Angels, whom when they behold, they are exceedingly reioyced: thou shalt find that the cause of this affliction was the feare of the torments and of the death: which he was to sustayne for the remembrance and lively apprehension of the finnes of all men, present, past, and future, the multitude and grievousnes of them both, was the cause of this his trouble & griefe.

also the vnſpekeable damage which  
ſinne commeth to men, in that  
it they deſerue to be condemned  
to the euerlaſting tormentes of hell:  
that of all this aroſe his ſo incredible  
ſorrow.

Gather hence affections of griefe  
and ſorrow for the tormentes & death  
which is euen now to come vpon thy  
Lord: for thou haſt bene the cauſe  
of his paynes and afflictions. Endea-  
our from this day forvard to ab-  
horre and deteſt, and fly from ſinne,  
in which thou ſeeſt in what caſe thy Lord  
is, to deliuer thee from it, and from  
the eternall damnation which for thy  
ſinnes thou deſerueſt.

### THE 3. POINT.

TO conſider the perſeuerance of  
our Saviour in his prayer, many  
times crauing of his Eternall Father  
and the ſelfe ſame thing, to wit,  
that the bitter chalice of his paſſion  
might paſſe.

Ponder the deuotion & inward  
feeling, the teares and ſorrow of thy  
Lord, how ſolitary, deſtitute & com-  
forteleſſe he is in this his ſo great affli-

tion: his disciples were also of fast a sleep, his Eternall Father gaue him no answer, neither graunted him his petition: his most holy Mother was also absent, his enemies now ready to come vpon him, & notwithstanding all these afflictions & discōforts he remained constant and perseuered in his prayer.

Gather hence the great esteeme thou oughtst to haue of prayer, seing Christ teacheth thee that the only remedy of thy afflictions and sorrows, is not talke, or conuerse with men, but to treat with God & continue in prayer: confiding that though in the beginning he deny that which thou askest, yet at last he will graunt it, if it be a thing conuenient for thee.

#### THE 4. POINT

**T**O consider how the Son of God seeing his Eternall Father gaue him no answer the first nor second tyme, had recourse vnto him the third tyme, and repeating the same prayer with great loue and confidence, said: Father if thou wilt, transfer this Chalice from me: But yet  
not

not my will, but thine be done.

Ponder that the cause why the Eternall Father did defer so long to make answer vnto the prayer of his most holy Sonne, vvas to let thee know the great necessity thou and all haue of the passion and death of our Saviour.

Learnce, not to complaine, nor to be weary when thou prayest, if God do not heare thee: for certainly he heareth thee. But if vnto Christ our Lord (who deserued to be heard at the first opening of his mouth) answer was not made till he had prayed the third time, what v wonder is it if thy petitions be deferred, who in regard of thy sinnes, deseruest not to be heard at all.

Ponder secondly how Christ many times will not comfort nor remedy thy necessity in prayer, that thou mayst perceiue and know the need thou hast to haue recourse vnto him with patience and perseuerance.



## THE XXXIV. MEDITATION.

Of the apparition of the Angell, and  
the sweating of bloud.

## THE I. POINT.

**T**O consider how the Eternall  
Father seeing his most Blessed  
Sonne in so great affliction and  
anguish of mind, and that, according  
to the inferiour part, he feared to suf-  
fer and dye, he sent him an Angell  
from heauen to comfort and streng-  
then him, and to propose vnto him  
the glory of God which thence wold  
arise, & the benefit which would fol-  
low to all mankind by meanes of his  
passion, and that for humiliation and  
ignominy of the Crosse, his Name  
should be exalted, and adored of all  
creatures.

Ponder how the Lord of An-  
gells (as if he had forgotten his owne  
loueraigne Maiesty) vouchsafed to  
receaue comfort by one of his crea-  
tures, and being the Fortitude of the  
Father, and he vvho vvith power &  
might

THE 3. POINT.

**T**O consider the immensity of the loue of Christ our Lord, and the great liberality vvhich he sheweth thee in shedding voluntarily his precious blood for thy sake, not staying till the tormentors should doe it vwith their stripes, thornes & nailes.

Ponder howv great the agony & sorrovv of our Lord was though the apprehension of all the tormentis vvhich he vvas to suffer in every part of his body, sith it vvas of force to make a bloody sweat to fall dovvne from his face, necke, breast, & shoulders, leauing him vvholly bathed and embrued in his ovvne blood.

Gather from hence desires that all the parts of thy body might become as so many tongues to praise & magnify the loue and mercies of thy Lord, or so many eyes to weep tears of blood for thy sinnes, or so many hands to chastise & reuenge thee on thy flesh by rigorous and sharp penance, it hauing beene the cause why thy Saniour suffered so much, especially at that time, all at once, and vpon

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vpō a heap all that he was to sustaine  
after at severall times.

THE 4. POINT.

**T**O consider the vigour and force  
which the most holy flesh of  
Christ receaved by prayer to encou-  
ter with the many griefs & torments  
of his passion, it being strengthened to  
undergo that which before it did na-  
turally fly from, & abhorre.

Ponder that the causes of cou-  
rage and strength of mind and bo-  
dy which our Lord shewed here,  
were two. First, because he saw that  
by his death and passion he was to  
heale al the mortal soares & wounds  
of the mysticall body of the Church,  
which are the faithfull. Secondly, to  
give vigour, force & courage to his  
elect, to vanquish and subdue their  
spirituall and corporall enemies, va-  
dergoing for him and for his honour  
and glory, afflictions, persecutions,  
reproaches, torments, Crosses and  
death, as Saint Peter, and S Paul, S.  
Andrew, S. Steuen, S. Laurence &  
many others did, imitating like faith-  
full souldiers their valiant Captaine,  
who

Exerc. (Lib. II. Med. XXXIV.) 347  
might governeth and sustaineth the  
world, receaueth comfort and reliefe  
from an Angell, hauing made himself  
by reason of humane nature which  
he assumed, inferiour to the An-  
gells.

Gather hence that the office of  
the Angells is to assist vs in our pray-  
ers, to comfort and animate vs, and  
to present our prayers in the sight of  
God, which if they be performed as  
they ought, they haue their effect:  
for God doth either deliuer vs out of  
tribulation, or giueth vs force to en-  
dure it with patience and ioy. Trust  
in God that thou shalt reap the like  
comfort and benefit by thy paines &  
afflictions, if in them thou haue re-  
course to prayer, as our B. Saviour  
had in his.

#### THE 1. POINT.

TO consider how the Sonne of  
God praying with more force &  
earnestnesse, the anguish, sorrow, &  
feare of death, and the manifold  
torments which he was to suffer, did  
so wonderfully increase, that his  
sweat became as drops of blood trick-



Ponder first the greatnes of the torments which our Saviour suffered : for if the only representation of them wrought so strange an effect in him who is the vertue and fortitude of God, what may we thinke it was to endure them.

Ponder secondly, the example which our Lord giueth thee to strue strongly with thy passions and bad inclinations, withstanding them all valiantly euen to the shedding of thy blood, if it be needfull, for the overcoming of them.

Gather hence desire to fight against them, proposing to thy selfe all those things which may terrify thee or cause thee any way to shrink in the way of vertue, or in the accomplishment of the diuine will, whether it be feare of poverty, dishonor, sickness, griefe, torment or vwhatsoever other difficulty, that thus preparing thy selfe, thou maist preuaile and get victory over them.

*Exercises. (Lib. II. Med. XXXV.) 257*  
who went before, and gaue them a li-  
uely example of suffering patiently  
& constantly.

Gather hence a desire to arme  
thy selfe like a true souldier of Christ  
with the armour of prayer, which is  
the armour of light, that in all thy la-  
bours and afflictions, thou mayst  
fight, and get the victory over thine  
enimes, the world, the flesh, and the  
diuell.

### THE XXXV. MEDITATION.

*Of the comming of Iudas, & of the in-  
juries done vnto our Saviour.*

#### THE I. POINT.

**T**O consider, how that our Saviour  
after hauing ended his prayer,  
that false traitor & fained friend  
Iudas, approached with a great mul-  
titude of armed men, making him-  
selfe the leader and Captaine of them  
to apprehend Christ our Lord.

Ponder the extremity of euills  
wherinto this wretch is fallē, because  
he did not resist his couenances at the  
begin-

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beginning: and vvhat may be expected from thee, if thou resist not that which thou feelest in thy selfe, especially hauing got so good meanes of vertue as he had: for thou dost not learne in such a schoole, thou seest not such miracles, neither conuersest with such a Mayster, nor with such school-fellowes. Yet all this was not enough to restraine this accursed companion, and keep him from falling, like another Lucifer from the highest degree in the Church, to the deepest bottome of all wickednes, to wit, to become the head conspirer of the death of Christ.

Garther out of all this a great feare of the iudgements of God, beseeching him, not to leaue thee, least thy impiety proceed so far as to work thine owne ruine, by the benefits which he bestoweth vpon thee.

THE 2. POINT.

**T**O consider that the signe vvhich this traytor had given to the Ministers of Sathan, to betray his Mayster was this: Whome soeuer I shall kisse, that is he, hold him fast.

Ponder

Ponder that the enemies of the  
authour of life, could entrap him by  
no other wile then by shew of loue:  
And he accepted this cruell kisse, that  
with the swetnes thereof, and of  
his meeknes he might soften the re-  
bellious and obstinate hart of Iudas.

From thence thou maist gather  
a great confidence in the mercy of  
this our Lord, that he will not refuse  
nor disdaine thy kisse, nor of those  
sinners which desire to reconcile the-  
selves to him, & renew their friend-  
ship with him which they haue lost,  
seeing he did not reiect the kisse of  
him who so cruelly betrayed him, &  
sold him, as Iudas did.

THE 3. POINT.

TO consider, how Christ our Lord  
encountred those impious offi-  
cers of iniustice, and demanding of  
them, Whome seeke yee? they an-  
swered him, Iesus of Nazareth, and  
our Lord said vnto them? I am he.

Ponder first that word of Christ,  
Whome seeke yee, as if he should say:  
Take heed, you seek a iust & innocent  
man, who doth good to al, & hurteth



no man. You seeke him who descended from heauen to earth for your eternall weale and saluation, and you seeke him to deprive him of his life.

Gather hence desires to seeke this thy Lord, but after a far different manner, to wit, for thy saluation and remedy, & for his honour and glory, & thou mayst be assured, that seeking him after this manner, thou shalt find him.

Ponder secondly, that word, I am he. A vword which vnto his good Disciples yvas alwayes a great comfort in their trauailes and afflictions, but vnto the bad, it is of so great feruour, and dread, that it alone did fells them flat to the ground, neither could they haue risen agayne if the same our Lord, who overthrew them with one only word, had not giuen them leaue to rise.

Gather hence desires to seeke God: and note by the way, that vnto the good who seeke him in prayer, he is a Father and protectour, he is their repose and ioy: But vnto the euill who seeke him to offend him, and

kill

Exercif. (Lib. II. Medit. XXXV.) 355  
kill him, he is iudge that shall iudge  
and condemne them. Finally he is  
he, which is to their losse and eternall  
griefe.

#### THE 4. POINT.

TO consider how Chrift our Lord  
the most innocent Lambe (him-  
selfe giving place to the fury of his e-  
nemyes) was deliuered vp to the ra-  
uenous wolves and prinoes of dark-  
nes (which are the infernall spirits)  
by meanes of his seruants and mi-  
nisters, to be put to all manner of tor-  
ments and cruelties, his life not ex-  
cepted (as in holy Iob it was, when  
he was deliuered to the power of Sa-  
than) but without any limitation at  
all, that they might wreake their fu-  
ry vpon his most sacred humanity.

Ponder the malepartnes & ru-  
denes of those savage furyes, ma-  
king their sport & pastime to iniure  
and torment the Sonne of God, of  
whome they had receaued so great  
benefits, and whome a little before  
they had iudged worthy of highest  
honour: but forgetting all this they  
strooke him on the face, they spurned  
and

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and buffeted him with their fists,  
they plucked him by the haire, & by  
the beard.

Hence thou maist stir vp in thy  
selfe shame and confusion, for that  
thou hast beene so bold, as to handle  
thy Saviour as ill as these traitors did,  
laying thy sacrilegious and violent  
hands vpon him, if not in outward  
shew, at least through thy manifold  
sins and wicked deeds, persecuting  
him with them, as his enemies did,  
not once only, as they did, but many  
times.

#### THE XXXVI. MEDITATION.

*How Christ our Lord was ap-  
prehended.*

#### THE 1. POINT.

**T**O consider how our Lord being  
Innocency it self was reckoned  
& treated as a Theefe, and for  
such his enemies came to apprehend  
him with chaines and cordes, vwith  
swords and clubbs: and our Saviour  
gaue them power ouer his body, to  
spurne & torment it at their pleasure.  
Ponder

Ponder the surpassing great humililty of our Lord, and how he is cast at the feet of most vile sinners, whose seat and throne is above the Seraphims: how he is kicked at, and troden vnder foot as a malefactor, who is the mirrour of innocency and the vsported Lambe. Admire the rare submission & humiliation of so great a God, who did not only prostrate himselfe at the feet of his Apostles and of Iudas, and washed them and kissed them, but also suffered this traitor and his accursed company, to set their abominable feet vpon him, to tread vpon him, and spurne him.

Gather hence an earnest desire to yield and humble thy selfe to thy inferiours, beholding Christ thy Redeemer so humble and meeke, and considering of whom, and for whom he receaueth such iniuries & reproaches.

THE 2. POINT.

TO consider how that wicked band of souldiers, after they had stricken and abused Christ our Lord, tying him



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him by the wrefls, with strong cords like a Theefe, they brought him bound vnto Annas the High Priestes house.

Ponder, how farour Lord was from being a Theefe and robber of other mens goods: for he gaue all he had, and that which was particuler to himfelfe alone for thy good, & tooke vpon him the forme of a Ieruant, concealing the dignity of a Lord and Maifter. But if to relcuc and deliuer foules out of the thraldom of Sathan, and to dravy our harts to his loue ( which he hath euer done ) be to be a Theefe, beseech him to take thy hart and all that which thou hast besides.

And with earnest affection say vnto him: Bind o Lord I beseech thee my hands with the fetters of thy loue that my workes may be grateful vnto thee. Bind my memory, that it forget not so many fauours and benefites which thou dayly bestowest vpon me. Bind my eyes, that they may not behold vnlawfull thinges. Bind my tongue, that it detract not, nor murmur against my neighbour.

Bind

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Bind my feet, that they may only walke the pathes of thy diuine Commandements. Bind finally, O Lord, this nature of myne, and all my senses and powers from all that which is sin and offence, & set me free to all that which is vertue.

THE 3. POINT.

**T**O consider that the Apostles, seeing their Lord & Maister apprehended by the Iewes & fast bound, much affrighted, fled away and forlooke him.

Ponder how thy Saviour in this exigent is all alone and forsaken of his friends; & environed with cruell and mercilesse enemies; how he was well accompayned at his supper and in time of prosperity, but now abandoned of all in time of aduersity.

From hence thou mayst gather confusion and shame, for having often forsaken & left thy Father, Lord and Maister, and omitted to accomplish his holy will to fulfill thine owne. And our Saviour here being forsaken of his heavenly Father and of his disciples, giueth thee a rare example

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 ample of patience, that if thou be de-  
 stitute & left by thy friendes & kinf-  
 folkes, thou endure it patiently, for it  
 is not much that the disciple suffer  
 that which his Master hath suffered  
 before him. Beseech him humbly that  
 seeing he is a true & faythfull friend  
 he will neuer forsake thee, although  
 all others should forsake thee, but es-  
 pecially that he will not leaue thee in  
 the houre of thy death.

#### THE 4. POINT.

**T**O consider who this Lord is vpon  
 whome so many iniuries are dis-  
 charged, who he is that sustaineth  
 many reproaches & indignities, &  
 whose hands he taketh them.

Ponder first that he is the Eternall  
 Word of the Father of infinite  
 verue, innumerable goodnes, true  
 glory, and the cleare fountaine of  
 beauty: He it is that is bound, man-  
 cled, buffeted, haled, spurned, and  
 trodden vnder foot: He it is that  
 handled in so vnhumane and ruel-  
 manner.

Ponder secondly, the grie-  
 which our Saviour selfe seing him-  
 self

de much abused by so base a people,  
inf and so vngratefull, that for so many  
or benefits, returned him so many & so  
offe rious iniuries. And if God tooke  
ere so heavily to be so delt with all by  
tha enemies, how heavily did he take  
nd suffering the like from his friendes,  
ugh being himse lfe all alone and desolate,  
t e in so great affliction, hauing beene  
ee m trayed and sould by one of them,  
by nyed by another, and forsaken of

or Gather from hence a desire to  
dis come a true disciple of our Lord,  
th deuouring neuer to leaue him, but  
& accompany him, and follow him  
en to the Crosse, that so thou maist  
Een joy him in his glory.

## THE XXXVII. MEDITATION.

Now Christ our Lord was presented  
before Annas the high Priest.

### THE 1. POINT.

O consider vwhat thy God and  
Lord suffered in that long way  
betweene the garden & Annas

Q

his



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his house, vnto vvhome his enemy  
carried him, buffeting him, & spue  
ning him, and forcing him to goe a  
pace, halfe running, and trayling him  
on the ground, as it is wont to happen  
to them that are led like theeves and  
malefactours, & are fettered & cha  
ned.

**Ponder the meeknes & silence**  
wherewith our Lord suffered so ma  
ny affronts, not hauing deserued the  
least of them, for he neuer had, nor  
could haue committed any fault, though  
his aduersaries pretended that he was  
guilty of many.

**Gather hence a great desire to**  
mitate the example of thy Lord in be  
ing silent, & suffering patiently when  
occasion shall be offered thee, seeing  
thou hast so many imperfections and  
sins, as thou hast. Is it much that  
thou beare & be silent for the loue  
of God, who being free from all fault  
geue thee so great an example of  
vincible patience & sufferance?

THE 2. POINT.

**T**O consider the shouts & outcries of those wicked ministers, when they entred the citty with our Blessed Sauour, proclayming and vinting themselves of the prey they had gotten.

Ponder how different this entrance into Hierusalem was, from that which the same our Lord made on Palme sūday, when many went with him with boughes of palmes in their hands, in token of the victory which he had atchieued ouer his enemies. But novv they bring him in vvith swords & launces, as if they had got the victory ouer him. In that entrāce all cryed out in his prayse: Blessed is he that commeth in the name of our Lord; in this, they cry out in derision of him, making him their laughing-stocke & calling him by a thousand vnworthy names. In that they spread their garments on the ground, that he might passe vpon them: In this they hailed, rent, and tore his garments from him, yea & pulled the hayre from his beard & sacred head.

Q.

From

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From hence thou mayst gather a certaine equality of mind, and conformity vvith the diuine vvill in all thinges, being mindfull of aduersity in tyme of prosperity, of disgraces & reproaches in tyme of honour, & of a bad day in the good: for it is cleare that of little pleasure much sorrow followeth.

**THE 3. POINT.**  
**T**O consider in what plight those sacred feet of thy Sauour vvere, being embrued with bloud, the skin flayed of them with often stumbling and with being troden on & spurned at, by those hellish ministers.

Ponder first, how those diuine feet begin to pay for the sinne which thy feet haue committed in the rash & crooked ways by which they haue walked, to fulfill thy desires & inordinate appetites.

Secondly, the spirit and affection wherewith our Lord goeth a long that way ( and the vertues he exerciseth of humility & patience ) offering those painefull steps vnto his Eternall Father in satisfaction of those which thou

thou makeſt ro offend him.

And gathering hence deſires of thankfulneſſe vnto ſo good a Lord, vvhohath walked ſuch waies for thy ſaluation and remedy, beſeech him to giue thee grace to ordaine thyne to his holy ſeruiſce, and to the performance of his holy Law, and Commandements.

THE 4. POINT

TO conſider in what manner thy Sauour vvas receaued, when he arriued at Annas his Pallace, and was brought in before him, and before the Scribes or Interpreters of the Law: with what arrogancy they began to examine our Lord, cauſing that diuine Maieſty to ſtand before he as one that was eſteemed guilty, and they in the meane time remayning ſitting as Iudges: they in ſtate, and in their Doctorall robes, and the Lord and Maſter of the Wiſdome of heauen, manacled and bound before them, as if he had beene a theefe & malefactor.

Ponder how differently God our Lord is now among the doctors



366 . *A Manuall of spirituall*  
and Lawiers, from that he was when  
being twelue yeares of age, he sate a-  
mong them, hearing them and asking  
thē: al being astonished vpon his wis-  
dom & answers. Then he was seated  
in the midst of them, hearing & an-  
swering, to the esteeme & admiration  
of all; but now he standeth, & if he  
make answer to the questions they  
aske him, he is scorned & mocked,  
being the Doctor of all Nations.

Gather hence a desire to hum-  
ble thy selfe, & to beare patiently (in  
imitation of our Lord) when thou  
shalt be accounted by others as vn-  
wise, & ignorant, and perswade thy  
selfe, that thou art so indeed, and be  
glad to imitate in something, and to  
be like thy Sauour.

THE

THE XXXVIII. MEDITATION.

Of the blow giuen to our Sauour vpon  
the face: & how he was sent  
bound vnto Caiphas.

THE I. POINT.

**T**O consider, how that Lord (of  
vvhome it is said in Saint Iohns  
Neuer did there man speake so  
as this man) giuing now a mild and  
gentle answer to the high Priest, is  
stroken and buffeted by a base fel-  
low.

Ponder how the face of our Sa-  
uour remayned sorely brused and  
disfigured with this cruell blow, and  
was exceeding red, partly with it and  
partly through his naturall bathfulness  
& modesty hauing receaved so great  
an affront. And albeit the buffets,  
blowes, and spurnes which were hea-  
ped vpon thy Lord by his enemies,  
vvhhen he vvas apprehended, vvore  
many, yet of none but only of this  
mention is made in particuler in ho-  
ly Scripture, because it was more re-

proachfull & iniurious then the rest, and because it was giuen in presence of the high Priest, & of many nobles, & of the chiefe of the people.

Gather from hence compassion & sorrow, beholding that soueraigne countenance of thy Redeemer so buffeted and wounded: On whome the Angells desire to looke. And be ashamed to griue and complaine, not for that thou art buffeted (for thou art not arrived so high as to endure so much) but because others do not honour and countenance thee, when thou art in presence with them desiring heerin to be better then thy Lord God who was so much reuiled, scoffed at, and despised for thy sake.

#### THE 2. POINT.

**T**O consider the great patience, meeknes, cheerfulness, and serenity of mind which our Lord kept in his most holy soule, receauing such a wrong & neuer reuēging it, eyther by word or deed.

Ponder, that wheras Christ our Lord could haue caused fire to come from heauen, or the earth to haue opened

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pened, and to swallow and consume that wicked fellow, he did it not, but in all patience shewed that he was ready to turne the other cheeke, if he would haue stroken it.

Gather and take example heereby, not to be angry or offended for any thing vvhatsoeuer may befall thee, be it neuer so weighty, nor to render euill for euill. Beseeching him in this misery to giue thee in all occasions vvhich shalbe offered thee that constancy of mind and meeknes which he had and shewed heere, that thou mayst be meeke and humble of hart, as he was.

THE 3. POINT.

TO consider the mild answer which Christ Iesus our Lord gaue vnto him, who had thus abused and wronged him, to wit: If I haue spoken euill, giue testimony of euill, but if well, vvhý strikest thou me? and accusest me of vniuersitfulnesse, seeing thou art no Iudge, but only a witness?

Ponder, that albeit this reason was good and conuincing, yet it was

Q. 5

not



not admitted, neyther did it auayle him, nor any reckoning was made of it, but rather all that were present vvere glad and reioyced that, that blow on the checke was giuen him: and none was found that would take his part, and reprehend the audacity of that bold and barbarous companion.

From hence thou mayst gather conformity vwith the diuine Will, when thy answers and reasons shall not be heard, nor admitted, nor account made of them, seeing no account was made of the answere which the Sonne of God gaue, whose nature it is euer to speake that which is reason: & therefore he is now stroken & abused, to satisfy for thy faults, which thou hast done & dost dayly commit in euill speaking. Beseech our good Lord that he will giue thee grace alwayes to speake well of him, & to do honour vnto all.

#### THE 4. POINT.

**T**O consider that the hatred & rancour of Annas, & of all the rest of that wicked counsell against our Redeemer,

deemer, vvas so great, that blinded with the splendor of such patience & meeknes, they determined to send the most meek lambe fast bound vnto Caiphas the high Priest, that beholding him brought in that manner he might vnderstand that they thought him guilty & worthy of death.

Ponder, how different these bands and fetters were, wherewith the cruell tormentors bound the Lord of Angells, from those with which he bound them, to wit, the bands of charity: but his charity is so great, that he delighted to be tyed with new fetters & cords, to loose thee and them from the grievous sinnes which thou hast committed against his diuine Majesty.

From whence thou mayst gather desires to suffer and to beare the like Crosses if in publik or in priuate thou be held guilty or faulty (for in truth thou art no kisse) seeing thy Lord though he be so much worthy to be glorified, is notwithstanding so despised & scoffed at.

## THE XXXIX. MEDITATION.

*Of the deniall of S. Peter.*

## THE I. POINT.

**T**O consider how Peter hauing fled the night of the Passion of our Sauour with the rest of the Disciples, entring into himselfe againe, & desiring to know the euent of the businesse, and the success: of the imprisonment of his Mayster, he followed him, And by Saint Iohn Euangelist his meanes (vwho vvas knowne in the house of the high Priest) he entred in, & being known by those which were there, to be our Sauours Disciple, he denyed him thrice, (swearing and forswearing that he knew him not.

Ponder, how deeply this sinne and grieuous offence of his Disciple did pierce the very soule of our Lord, that his deere and tenderly beloued Apostle, and so much honoured aboue the rest with the primacy of the Church, should be alhamed

*Exercis. (Lib. II. Med. XXXIX.)* 373  
to be accounted his Disciple.

Gather hence, confusion and shame for that thou hast oftentimes denied thy Saviour, if not in words at least in deeds, being ashamed to keepe his holy Commandements, or to performe some actions of vertue, as to confesse and communicate, or to suffer some iniury. All which what els is it then to be ashamed to seeme the Disciple of Christ, & to deny him: vvhwherefore thou mayst iustly feare, least that sentence of our Saviour, and punishment fall vpon thee, where he sayth: He that denieth me before men, the Sonne of man shall deny him before the Angels of God: or he that shalbe ashamed to seeme my disciple before men, the Sonne of the Virgin wilbe ashamed to acknowledge him for his, before the holy Angells.

THE 1. POINT.

TO consider how dāgerous a thing it is to continue in the occasion of sinne, and not to learne to beware by the first fall: for the present occasion, and the presuming too much of himselfe



selfe and his owne vertue, and also euill company were the cause of his fall : Almighty God permitting that a silly vvoman, Portesse in Pilates house, should preuayle against him who had the keyes of the house of God : so doth he chastice pride and presumption.

Ponder, that he vvho vvvas the fundamē:all stone of the Church, and so much saoured by our Lord, he that confessed Iesus Christ for the Sonne of the liuing God, he that offered himselfe to dye for him, rather then to be scandalized and to flye, now findeth himselfe so weake and fearefull, that being demanded by a poore girle, whether he be the disciple of Christ, is ashamed to cōfesse it, feareth and trembleth, & at last flatly denieth it, not once, or twice, but three times.

Gather out of this weaknes and frailty of Peter how neer he is to a fall who confideth much and presumeth of himselfe. And seeing thou art not a Rocke, but dust and ashes, and all the gould and siluer of thy vveake  
vertue

vertue is founded vpon feet of clay, and the least stone of contradiction is sufficient to overthrow it, and bring the whole tower to ground: therefore boast nor bragge of any thing, for thou hast not any stronger hold, nor greater strength then vvith humble acknowledgment of thine owne nothing and vveaknes wholly to rely on the goodnes and mercy of our Lord. Wherefore not to fall, it behooueth thee to fly bad company, and all occasions of danger, arrogancy, pride and presumption.

THE 3. POINT.

TO consider that as soone as Saint Peter had denyed his Mayster, Christ our Lord moued vvith compassion, and grieved to see the Pastor of his flocke, and that sheepe which was head of all the rest, now fallen into so great calamity and misery, looking on him, reclaymed & conuerted him.

Ponder, the infinite mercy and charity of Christ our Lord, vvho albeit he be environed vvith his enemies, and loaden vvith afflictions, is

376 *A Manuall of spirituall*  
is mindefull of his Disciple, & instead  
of chastising him, hath pittie on him,  
& turning his eyes of mercy towards  
him, illuminateth his blindnes with  
heauenly light, that he may know &  
see his errours: for the eyes of God  
haue this property, that they open, &  
awake the drovvly, and reuiue the  
dead.

Gather hence affections of loue  
towards this our Lord, because  
whē thou goest about to offend him,  
he inuenteth meanes and findeth out  
wayes to pardon thee, he hath com-  
passion on thee, he beholdeth thee  
with the eyes of his mercy, he tou-  
cheth thy hart, and all to the end that  
thou mightest know, feele & lament  
thy sins and offences.

THE 4. POINT.

TO cōsider, how our Lord enlight-  
ning & penetrating the wounded  
soule of Peter with that his silent &  
louing looke, that remembering him-  
selfe and being sory for his sinne, he  
might bitterly bewaile the same, he  
presently returned to himselfe and  
wept bitterly: & for more effectually  
redresse

redresse of his offence, he departed the house and Pallace of the high Priest, where he had found so bad intertainment, and shut himselfe vp into one of those caues, which were towards the fountaine of Siloe, and lamented his sin with deep sorrow, & sayd: O treacherous old age, o yeares ill spent, o life naughtily imploied, o blasphemous tongue, o wretched sinner, coward, lyer, what hast thou done? Oughtst thou so to haue denyed thy Maister, hauing receiued so many fauors & benefits of him?

Ponder how Peter because he had denyed his Maister thrice in one night, wept and repented himselfe of his sinne all his life tyme, and did very sharp and rigorous penance, albeit he knew that God had already pardoned him.

From hence thou mayst gather desires to doe the like for thy finnes, seeing that not one night alone, but all thy life tyme, and not thrice, but innumerable times, thou hast denved and abandoned thy God. Wherefore it behooueth thee, if thou desire to haue



378 *A Mannall of spiritual*  
haue pardon, very seriously to be-  
wayle and hartily to repent for thy  
sins, & do penance for them.

## THE XL. MEDITATION.

*What happened vnto our Saviour in  
Caiphas his house, & of the thinges  
he suffered that night.*

### THE I. POINT.

**T**O consider the answere vvhich  
our Lord gaue vnto the de-  
maund of Caiphas the high  
Priest: I adiure thee by the liuing  
God, that thou tell vs, if thou be  
Christ the Sonne of God. And our  
Lord although he knew right well  
the great iniuries, reproaches, and  
torments, which his confession would  
cost him, yea death it selfe, he plaine-  
ly answered and told the truth, and  
said what was befitting his person.  
The high Priest blinded with splen-  
dour of so great light, and being in  
passion, iudged that he had blasphem-  
ed, and so he and all the rest of his  
Counsell condemned our Lord to  
death

Exercif. ( Lib. II. Medit. L X. ) 379  
death And having no refpect to the  
innocency of his life, nor to their  
owne ftate and quality, treated him  
moft vilely.

Ponder the mercknes wherewith  
our Lord fuffered thefe affronts and  
iniuries: and heard that vniuft fen-  
tence: He is guilty of death. O how  
that immaculate lambe, hearing this  
sentence wold offer himfelfe willing-  
ly to death, to giue life vnto them,  
who gaue fentence againft him, and  
condemned him to death.

Gather hence defires alwaies to  
fay of our Sauour the contrary to  
that vvhich thefe his enemies pro-  
nounced of him, to wit, fuch inno-  
cency, fuch a Lord, fuch a benefactor,  
fuch a Sauour and Maifter deferueth  
life: Such a God and Redeemer is  
moft vvorthy to liue: and all thofe  
which condemne him, or offend him,  
or accufe him, are worthy of euerla-  
fting death.

#### THE 3. POINT.

**T**O confider that it being now late  
and tyme for the high Priest and  
his followers to refte, they deliuered

vp our Lord to the souldiers to watch him, & they to keep themselves from sleeping did deride, scoffe, & mocke at our Lord, and couering his eyes with a shamefull ragge, smote his diuine face, saying vnto him: Prophe- sy vnto vs, O Christ, who is he that strooke thee?

Heere thou mayst ponder Christ our Lord full of payne and affliction, reiected, despised and contemned of all, great and little: neyther was it the least cause of grieve to haue his diuine eyes couered, that his enemies might the more freely strike him on the face, perswading themselves that so he could not see them: for it is the property of great sinners to desyre not to be seene, that they may Sinne more freely, and without restraint, But he sawv them notwithstanding with the eyes of his soule, and of his God-head, because he vvas God: whose eyes, sayth the Wiseman, behold in euery place, the good and the euill, which euery one continual- ly doth.

Hence thou mayst gather, that  
when

*Exercises. (Lib. II. Med. XL.)* 381  
vwhen thou sinnest, forgetting that  
God doth see thee, thou art as it were  
hood-winked & deceauest thy selfe,  
couering thine owne eyes vwith this  
false and blacke veile: for Godseyes  
are most cleare and open vpon thee,  
beholding thy thoughts, words, and  
deeds. Wherefore from this day for-  
word be affrayd to offend our Lord,  
carrying euer in thy memory this ad-  
mirable saying: Behold, God behol-  
deth thee.

### THE 3. POINT.

**T**O consider how that after this in-  
jury, those cruell fellowes deuoid  
of all humanity, did vnto our Sauior  
another no lesse affront, (spitting in  
his face, and couering it with their  
loathsome and stinking spittle: for  
all of them (and they vvere many)  
striving who should do worst, did cast  
their spittle vpon him, wonderfully  
defiling and obscuring that beauty,  
which reioyceth the heauenly court  
& company.

Ponder whose face it is that is  
thus defiled & spit vpon, as if it were  
the most vile & contemptible corner  
of



of the world; and thou shalt find that it is the face of the God of Maiesty, of whome the Prophet sayd: Shew thy face and we shalbe saued. It is the face before whom the Seraphims out of due respect & reuerence do couer theirs. It is his face vvhervvith his diuine spittle gaue sight to the blind, hearing to the deafe, and speech to the dumbe. It is his face, whom the Angells of heauen continually beholding and adoring, are neuer satiated.

From hence thou mayst gather abundant motiues and affections of compassion and sorrow, grieuing to behold the face of such a Lord, defaced and spit vpon by such and so base miscreants, to see the Creator so abused by so vile creatures, his diuine maiesty permitting himselfe to be obscured & defiled, that thou mightst become pure and cleane.

#### THE 4. POINT.

**T**O consider, the iniurious & disgracefull words, that euen the very Kitchen scullians of that pallas gaue vnto Christ our Lord, and also how they layd load vpon him with blowes

*Exercises. ( Lib. II. Med. XL. )* 383

blowes, buffets, & spurnes, & asked him: Ghesse who stroke thee? seeing thou sayest that thou art Christ & a Prophet, who gaue thee this blow on thy eare? who this spurne with his foot? who this kick, & who this cuffe in the necke? And laughing aloud, & iesting at him they manifestly declared that they held him for a faigned Christ, & a false Prophet.

Ponder the inuincible patience, the inestimable meeknes, & the most louing hart, wherwith God our Lord suffered all this, as also that patience with which he supporteth thee, seeing that as much as lyeth in thee thou hast far oftener scoffed at thy Redeemer, & offended him with thy manifold sinnes, and yet his mercy is so great, that he griueth more at thy offences, & at the harme which cometh to them that torment him, then at the paynes which he himselfe sustayneth.

Gather hence affections & desires to suffer something for this thy Lord, vvho endureth so much for thee, louing him vvith all thy hart, who

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who gaue thee such & so many signes  
of loue, ioyning with cōtinual thanks-  
giuing, continuall seruice for them.

## THE XL I. MEDITATION.

Of the presentation of our Lord before  
Pilate, & what questions he  
asked him.

### THE I. POINT.

**T**O consider how much Christ  
Iesus our Lord, & also his ene-  
mies desired the cōmming of the  
morning, but for very different ends:  
Our Lord to suffer & dye, & they to  
put in execution their damnable in-  
tent, which was to murder him: and  
forthwith in the morning the high  
Priest Caiphas and the whole Coun-  
sell assembled together, & calling  
our Lord Iesus the second tyme, he  
asked him: Art thou Christ the Son of  
the Blessed God? but our Lord an-  
swered him not to his demand.

Ponder how much it importeth  
thee, to aske our Lord this question,  
but with a different meaning, and de-  
fire

*Exercises. ( Lib. II. Med. XLII. )* 385  
from that which his enemies had,  
saying: O my Lord, if thou art Christ,  
if thou art the promised Messias, if  
thou art the Sonne of the liuing God,  
and the splendour of the glory of  
the Eternall Father, as it is most true  
that thou art, how commeth it to  
pass that thy diuine face is so disfi-  
gured? how is it defiled with spittle?  
how is it bruised with buffets? And  
arising hence affections of tender  
love and compassion, acknowledge  
that thy sinnes haue beene the cause,  
why thy Sauour Christ and Lord is  
in that plight, in which thou seest  
him, and his vnspeakable charity gi-  
ueth testimony of him, that he is the  
Sonne of the liuing God: For no o-  
ther then he could haue vndergone so  
many torments for the sinnes which  
he neuer committed. And adoring  
him with all thy hart, thou shalt say:  
Thou o Lord, art my Christ, & my  
Saviour & my Redeemer,  
thou be, who thirty and three yeares  
of so great and earnest desire and  
longing to see this day of payne and  
affliction once come, to deliuer me  
from



386 *A Manuall of spirituall*  
from the eternall affliction, and  
payne.

THE 2. POINT.

**T**O consider howv the high Priest  
hearing the answer vvhich our  
Lord gaue after ward to his demaund  
he and all the rest that were present  
being vnworthy to heare that which  
they deserued not to vnderstand  
they treated him as a slaue. And thin-  
king any punishment that they could  
inflict vpon him by their lawv, to giue  
little, they yielded him vp to the se-  
cular power of the president Pilate  
that he might sentence & tormēt him all the  
more cruelly.

Ponder the prouidence and vvh  
vvisedome of our Lord God, vvh great  
would that the Iewes, and Gentiles  
should concurre to the death of him  
who dyed for the saluation of all: for  
his death is our life, & his condem-  
nation our saluation.

Gather hence compassion  
griefe to behold thy Lord, & what  
God hated of all, as well of the Iewes  
his owne nation as of strangers. Most  
lament, for that many Christians

*Exercis. ( Lib. II. Med. XLII. ) 387*

the like through their sins: & if those who haue obligation to serue & honour him do this, what wonder is it if the Turkes & Gentills, who know him not, do offend him.

**THE 3. POINT.**

**T**O consider, the presentation and accusation of Christ before Pilate, as if he had beene a malefactor and a seditious person, being accused as one vvho prohibited Tribute to be giuen to Cæsar, making himselfe the Messias promised of God.

Ponder how Christ our Lord in all these accusations and calumniations answered not a vvord in his owne defence, shewing heerin his great meeknes and patience, and declaring in fact how earnest a desire he had to dy for our saluation, seeing he would not by speaking for himselfe, cause his death to be one iote delayed.

From hence thou mayst gather & what the strongest armour to resist thy enemyes, in the midst of the tempests of aduersity and persecution, is confidence in God, such as our

**R.**

**Lord**

Lord had, whose name is Admirable: for he is not only admirable in perfe-  
ctions & miracles, but also in humi-  
liations and afflictions. Admirable in  
meeknes, admirable in patience, &  
in suffering, admirable in silence, gi-  
uing thee example how thou oughtst  
to keep silence, and not excuse thy  
selfe when thou art reprehended for  
thy misdeeds & sins, albeit thou find  
not thy selfe in conscience guilty of  
any thing.

#### THE 4. POINT.

**T**O consider how Pilate hauing  
heard all these accusations, entred  
vvith Christ our Lord into the Pal-  
lace to examine & enquire of him  
concerning all that vvhich vvvas layd  
to his charge, & hauing heard all his  
diuine answers from the mouth of  
God, in whome neuer was found de-  
ceit, perceiuing his vvrightnes & in-  
tegrity, iudged him to be an innocent  
man.

Ponder the desire our Lord  
had, that, that miserable iudge would  
open the eyes of his soule, to receaue  
the beame of his diuine light. But the  
vvahappy

*Exercises. (Lib. II. Med. LXI.)* 389  
vn happy wretch, although he began  
to haue a desire to know the truth,  
yet he did not expect answere, be-  
cause he deserued not to heare it from  
the mouth of the true God.

Gather from hence desires to  
know the truth, and that God, as the  
Father and author thereof, will teach  
it thee, beleeuing that his life is truth,  
his miracles truth, his Sacraments truth,  
truth all that he taught & preached.  
Wherefore seeing this is the most cer-  
taine truth, although the defense  
thereof cost thee thy life, as it cost thy  
God his life, be glad to loose it for  
him: neyther loosing it, shalt thou  
loose it, but gayne it euerlastingly.

## THE XLII. MEDITATION.

*Of the presentation of Christ our Lord  
before Herod.*

### THE I. POINT.

**T**O consider how Pilate vnder-  
standing that our Saviour was  
borne in Galilee, and vnder He-  
rods iurisdiction (who was come to  
R<sub>3</sub> Hierusalem



390 *A Manuall of spirituall*  
Hierusalem in those days to celebrate  
the feast of the Paschall Lambe ) sent  
him vnto him, that he might iudge &  
discusse the processe of that prisoner,  
whome he held as his subiect

Ponder the paines and ignomi-  
ny our God endured betweene Pilats  
house and King Herods pallace, those  
his cruell enemies carrying him with  
great violence, tumult and noyse,  
through the middest of the market  
place & streets of Hierusalem, that he  
might be seene & noted of all, & e-  
steemed guilty.

Haue compassion to see the Son  
of God haled to so many Tribunalls  
and Iudges, euery one vvorle then  
the other, his diuine maiesty orday-  
ning it so, that he might haue abun-  
dant matter wherein to shew his in-  
vincible patience, humility and lon-  
ganimity, giuing thee an example,  
that thou mayst know wherein to im-  
itate him, and follovv his ver-  
tues.

#### THE 2. POINT.

**T**O consider how glad King Herod  
was when he saw our Sauour, be-  
cause

*Exercif. (Lib. II. Med. XLII.)* 397  
cause he had heard many thinges of  
him, the wonders he wrought, & the  
miracles he did: & fo desired that he  
would do some before him.

Ponder how Chrift our Lord to  
efchew death or any other torment,  
would not do any miracle before He-  
rod, & alfo because he knew that he  
was moued to deſire it through pride  
and vaine curioſity, & not of a deſire  
of his own ſpirituell benefit, neyther  
would our Lord ſpeake one word in  
defence of himſelfe, or to that he aſ-  
ked him: all which redounded to his  
greater reproach.

Gather from hence a deſire that  
God would vouchſafe to graunt thee  
the vertue of ſilence, & make anſwere  
for thee in all thy doubts & difficul-  
ties, for the benefit of thy ſoule, thou  
being full of darknes & ignorance, &  
of thy ſelfe art not able to giue any  
anſwere to the purpoſe, nor to rid  
thy ſelfe of the queſtions & impu-  
gations of others.

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## THE 3. POINT.

**T**O consider how that Herod, seeing our Lord not to yield to his desire, nor to satisfy his curious leuitie, did contemne him, and with all those of his court held him for a simple & foolish fellow, and therefore not so much worthy of death as to be mocked & scorned at, & so in derision & mockage put on him a vvhite & homely garment.

Ponder howv Christ our Lord is heere mocked & disgraced by the King and all his Courtiers, who made a foole of him, & stood plucking him & pinching him, & iesting at him in most rude & vnciuill manner. And when they had done, the King sent him backe to the President Pilate, as if he should haue sayd vnto him: Loe I send you backe this foole, & idiot.

From whence thou mayst gather desires to accompany in spirit thy true King & Lord, vvho suffered all these opprobrious things with admirable patience, teaching thee to make small reckoning of the iudgements & opinions

*Exercif. (Lib. II. Med. XLII.)* 393  
pinions of this world which are meer  
folly, & what people fay or do: de-  
fire to fuffer for iuftice & piety, that  
thou mayft be affured of the King-  
dome of heauen: for there is no grea-  
ter wifedome then to reioyce in con-  
tempt for the loue of God, nor greater  
folly, then to feeke to be honoured  
without him.

THE 4. POINT.

**T**O confider how that amongst fo  
many garments which our Lord  
changed that night of his Paffion, his  
Eternall Father neuer permitted his  
enemies to inueft him with a blacke  
one (it being the vfe and custome a-  
mong the Iewes, that he who went to  
the tribunal to be arrayned, fhould  
be clad in blacke, which was a figne  
of a condemned perfon) but would  
that it fhould be white in token of  
innocency, or ruddy in token of  
loue.

Ponder how that garment which  
was giuen vnto Chrift our Lord in  
derifion, was a figure of the witneffe  
and purity of his moft blessed foule,  
and of the innocency of his life, as

R s

his



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his enemies themselves were faine to  
confesse, saying: I haue found no cause  
in this man of those thinges, wherein  
you accuse him.

Gather hence desires, that our  
Lord wold inuest & adorne thy soule  
with the white garment of innocency  
& thy body with his reproaches, that  
in all thou mayst imitate him, and so  
thou shalt become more white & pu-  
rer then snow.

THE XLIII. MEDITATION.

*How Barabbas was compared, and pre-  
ferred before Christ*

THE I. POINT.

**T**O consider that Pilate desirous  
to deliuer Christ from death  
and being to release some one  
condemned person in honour of the  
Pasch, sayd vnto the Iewes: Whom  
will you that I release, Barabbas, or  
Jesus that is called Christ? for (Bar-  
abbas being so seditious & wicked  
a fellow) he made no doubt, but that  
rather then he should goe unpunished

Exercis. (Lib. II. Med. XLIII.) 395  
shed, they would release our Saviour  
Iesus Christ.

Ponder the v wonderfull hu-  
miliation of Christ our Lord, who  
being so great, so wise, so holy, and  
so great a benefactor of all, is now  
ballanced and compared with Barab-  
bas an infamous companion, a thief,  
a murderer, a seditious & publik ma-  
lefactor.

Gather hence desires not to  
disdayne, grudge, or repine when an  
inferiour and worse then thy selfe, is  
preferred before thee, and more ho-  
noured and respected, if account be  
made of him, and not of thee, if an-  
other be imployed in offices and bu-  
sines, & of thee no mention be made,  
nor thou regarded, seeing thy Lord  
& thy God endured all this, & much  
more.

#### THE 2. POINT.

TO consider, how the vngratefull  
people and those blind & passio-  
nate Scribes & Pharisees, out of ma-  
lice brake into open iniustice, & how  
in their sight, Barabbas his life, not-  
withstanding all his murders, robbe-

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ries, & abominations weighed more  
& was thought more profitable, then  
the innocency of Christ our Redeemer  
for all his vertues and miracles,  
Wherefore they besought the iudge  
to release the man-killer, and wicked  
villaine, & to murder & crucify the  
author of life.

Ponder how mutable men are,  
& easy to be deceaued: for they who  
a few dayes before vwith common  
consent & festiuall acclamations, cal-  
led Christ their King, now with a dif-  
ferent note & tumultuous clamour,  
say: Make Iesus away, and release vs  
Barabbas.

Gather hence confusion for thy  
pride, & endeauour from this day  
forward to humble and submit thy  
selfe, seeing that our Lord is held for  
lesse then the lewdest fellow in the  
world. And heere thou mayst see lit-  
terally fulfilled that which our Lord  
sayd by his Prophet: I am a vvorme  
and no man, a reproach of men, and  
outcast of the people. And for such  
he is novv reputed of those vwho  
ought to honour & respect him a-  
bout

*Exercif. ( Lib. II. Med. XLIII. )* 397.  
boue all men & Angells.

THE 3. POINT.

**T**O consider that the more the President Pilate desired to deliuer Christ our Lord, the more the Iewes were earnest to haue Barabbas released.

Ponder how often the like iudgement, strife and controuersy passeth betweene thy flesh & thy spirit, the one making choice of Christ, and the other of Barabbas; the one of God the other of a creature: the one seeketh after the vayne perishing glory of men, the other seeketh the glory of God, which is perpetuall & euerlasting. Finally the one enquireth after corruptible & transitory thinges, the other after things permanēt & which endure for euer.

Whence thou mayst gather great sorrow for hauing left Christ thy only and chiefeſt good, for so vile and contemptible a thing as Barrab-  
bas: I meane, for hauing so often chosen & regarded more a creature, a little sensible delight and vayne honour, then Christ Iesus our Lord: In  
whome



whome be all the goods & treasures of the wisdom and infinite knowledge of God hidden. Be confounded in consideration of this, thou miserable wretch, as thou art.

#### THE 4. POINT.

**T**O consider how Pilate did testify vnto the people the innocency of Christ, saying: I find no cause in him, why he should deserue death: but the outrageous people raising their voices cryed aloud, saying: Crucify him, crucify him.

Ponder how much those redoubled & often repeated clamours grieved our Lord, seeing that they did not only seeke his death, but that he should dye so cruell a death, as the death of the Crosse,

Gather hence sorrow for that thy sinnes haue put our Lord to so great straites: for they alone were those that importuned and cryed out that he should be crucified. Wherefore it behooueth thee to abhorre them, & detest so cruell and bloudy beasts, which with so great cruelty murdered our Saviour.

THE

THE XLIIII. MEDITATION.

*Of the stripes which our Lord receaued  
at the pillar.*

THE I. POINT.

**T**O consider, how the Present Pilate, seeing that his former proiect and deuise did not succeed, and that all the people began to be in an uproare, he tooke another meanes and counsell to appease the fury of those cruell enemies, vvhich was to giue sentence against the Lord of Angells, that he should be whipped.

Ponder how vniust, cruell, & reproachfull this sentence was which the President gaue agaynst our Lord, notwithstanding he knew very well and was sure of his innocency. But our Lord Iesus lifting his eyes to his Eternall Father, sayd these wordes of the prophet: I am ready O my Lord for scourges, & desirous to pay the thinges that I tooke not. And without appellation or making any  
other

other meanes to quit himselfe, he accepted that bloody sentence, offering most willingly his sacred body to be scourged in satisfaction of our sinnes:

Gather hence desires not to complaine vwhen by thy Superiours, equals, or inferiours thou shalt be reprehended and chastized, although thou be without fault, seeing God most free from all fault, is not only reprehended, but also cruelly whipped, and handled like a theefe vvith so horrible a punishment, and yet not complayning, but as if he vvere dumbe, not once opening his mouth.

#### THE 1. POINT.

**T**O consider, how the sentence of his whipping being pronounced, those cruell Butchers layd hand on the Lord of heauen, the creatour of the world, & glory of Angells, & led him into the court to the place of punishment, where with barbarous inhumanity and fury they stripped him naked, & couered him vvith stripes from top to toe, as if he had beene a slaue,

Ponder how much our Lord,  
who

*Exercis. (Lib. II. Medit. XLIIII.)* 409

vvho inuesteth the heauens vvith  
cloudes, beautifyeth the fields vvith  
flowers, couereth the trees with leaues,  
the birdes vvith feathers, the beastes  
with woll and haire, would be aba-  
shed, beholding himselfe so naked &  
poore vvithout any thing to couer  
himselfe vvithall, and that before  
such a multitude of people that were  
there present, hauing none to take  
compassion on him, nor so much as  
to cast a cloake ouer him to couer his  
nakednes.

Gather hence affection of pittie  
and compassion, seeing thy God and  
Lord in such extreme need, abando-  
ned, naked, & exposed to all igno-  
miny, & shame, & compassed about  
with his enemies, vvho desired to  
drinke his blood.

THE 3. POINT.

TO consider how those cruell and  
barbarous tormētors hauing that  
chast & most delicate body now na-  
ked amongst them, bound him hand  
& foot fast to a pillar, that they might  
beate him more freely at their plea-  
sure.

Ponder



Ponder the great barbarousnes,  
and cruelty wherwith they began to  
lay on load with thonges & rodde,  
on that most tender backe of thy Sa-  
uiour, heaping stripes vpon stripes,  
and woundes vpon woundes, vnill  
that most sacred body, all bruized,  
torne and flayed, the blood bursting  
out and trickling downe drop after  
drop on euery side, became so disfi-  
gured and imbrued with blood, that  
his owne mother could hardly haue  
knowne him.

From hence thou mayst gather  
a great detestation of thy sinnes, for  
they vvere the cause of so outrageous  
a punishment, and a great desire to  
chastise them with rigorous penance  
& discipline.

#### THE 4. POINT.

**T**O consider how the torturers be-  
ing weary of scourging that inno-  
cent body of Christ our Lord, alrea-  
dy spent with stripes, which a moun-  
ted (as some Saints affirme) to about  
fue thousand, they vnloosed him  
but he not being able to stand on his  
feete, fell downe vpon the cake of his  
owne

*Exercises. (Lib. II. Med. XLV.)* 403  
owne blood that lay at the foot of the  
pillar.

Ponder the solicitude and desolation of Christ our only good, who had not there any friend or acquaintance to help him vp, but his only enemies who did tread, kick & spurne him, that gathering forces out of feeblenes he might get vp agayne. Neither was there any who would go & aduertise the most Blessed Virgin of the extreme need & nakednes of her beloued Sonne, that she might with speed come to couer him with her veile, who so often had vwrapped him in clothes when he was a child.

Gather hence a great confidence of the remission of thy sinnes, seeing this Lord endureth so much to deliuer thee from them: and an earnest desire to rest & cleaue fast to the feet of Christ, kissing sometimes in spirit & deuotion the ground embrued with his most sacred blood: other times that holy pillar bathed and enameled with the precious blood of this holy Lambe, which was shed to make thee strong, as a pillar in the  
Church

Church of God, that is to make thee have a couragious & invincible hart to withstand thyne enemies, thy passions & temptations.

## THE XLV. MEDITATION.

*Of the purple Garment, and Crowne of Thornes.*

### THE I. POINT.

**T**O consider how those cruell soldiers having made an end of whipping him, they invented another punishment to afflict him withall: wherefore approaching vnto our Lord Christ, they cloathed him with an old scarlet cloake which was a wearing for Kings, but they put it on him in derision & scorne, to giue the people to vnderstand that being a wile & base fellow, he vould haue made himselfe a King.

Ponder how Christ our Lord would be thus made a King in mockery, to declare vnto the vworld that all the honours & Kingdomes of this life are but mockeries, & that there-  
for

*Exercis. ( Lib. II. Med. XLV. )* 405  
fore litle reckoning is to be made of  
thē, as our Lord himselfe did so litle  
esteeme them: & so that which the  
world accounteth an honor in others,  
he would vndergo, therby to be dis-  
graced & abased by the same vworld  
which scoffed & mocked at him.

Gather hence great compassion  
at the extreme dishonour which thy  
Lord God suffered, & for this his hu-  
miliation, being made the scorne &  
mocking stocke of the people. And  
humbly beseech him that thou mayst  
not make so light of him, as to con-  
temne him through thy sins, as those  
souldiers did, but rather serue & loue  
him, desiring that he would vouch-  
safe to inuest & honour thee with this  
his precious & costly liuery, that fol-  
lowing him ( albeit the world despise  
thee therefore ) thou maist deserue to  
see & enioy him clad with the rich &  
precious robes of grace & glory.

THE



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THE 2. POINT.

**T**O consider how those cruell enemies forthwith brought a cruell crown of sea-rushes ( which were certaine sharp and long thornes ) & fastened it on his sacred & tender head by which on the one side he sustained intolerable payne , & on the other extreme disgrace.

Ponder how that this crowne was not of gold, nor siluer, not of pearles, nor precious stones, of roses nor odoriferous flowres , albeit this Lord right well deserued it , being the true King of heauen and earth , but that which instead of these they gaue him, was of strong & boisterous brambles and thornes which pierced his delicate head : our Lord permitting this, because thou hast often bound and crownded thy head vvith roses & flowres of pleasures & delights.

Gather hence how great the bounty & charity of God is toward men, seeing that when they are busied in preparing for him so cruell and terrible a crowne, therewith to afflict

*Exercis. ( Lib. II. Med. XLV. )* 407  
and torment him, be prepareth for  
them a crowne of glory in heaven to  
reward them. And seeing God tea-  
cheth thee by his example, that by the  
crowne of thornes, the crowne of  
glory in heaven is gayned: and that  
the crowne of affliction which pric-  
keth in this world, is better then that  
of pleasures and delights which tor-  
ment in the life to come. Procure to  
crowne thy selfe, and make choice of  
the first ( as S. Catherine of Siena did )  
to auoid the second.

THE 3. POINT.

TO consider how that to increase  
his confusion and reproach, they  
after this put into the right hād of thy  
soueraigne King and Lord, a Reed,  
instead of a Kingly scepter, & smote  
his head therewithall, to the end that  
the world might know that his King-  
dome was hollow, vayne, and with-  
out substance, & he voyd of iudge-  
ment and vvit, making himselfe a  
King.

Ponder how our Lord Iesus  
did not refuse to take the reed into  
his hand, but rather willingly accep-  
ted

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red it, & held it fast as an instrument  
of his contempt.

From hence thou mayst gather  
how much it importeth thee to resist  
and reiect honour & selfe estimation  
& to imbrace humility & submission  
of mind, in regard that by this way &  
meanes our soueraygne King entred  
into his Kingdome: & by the same, &  
no other, thou must enter into the  
Kingdome of heauen, which is not  
thine, but anothers to giue thee, if  
thou desire it.

#### THE 4. POINT.

**T**O cōsider how those fierce people  
more cruell then Tygers, not con-  
senting themselues with the former  
iniuries, which they had done to that  
meeke Lambe, they add yet another  
iniury: for bowing their knes before  
him in mockery & scorne, they sayd  
vnto him: Hayle King of the Iewes,  
and presently they stroke his diuine  
face with a reed, deriding & making  
faces at him.

Ponder in how different a man-  
ner the celestiaall spirits adore this  
great King and Lord, from that men  
adore

*Exercises. (Lib. II. Med. XLV.)* 409  
adore him on earth. The Angells re-  
uerence him as God and King of all  
things, & men adore him as a false  
God and counterfaine King: they call  
him holy, holy: and men, wicked,  
sinner, possessed with a diuell.

Gather hence desires thoroughly  
to feele and lament thy finnes, and  
that which thy Lord and God suffer-  
eth: and as his louing child and true  
friend prostrating thy selfe on the  
ground, adore him as thy King and  
Lord after another manner than these  
do, and say from the bottome of thy  
heart: Hayle king of heauen & earth,  
King of Angells and men, saue me O  
Lord, and admit me into thy heauen-  
ly Kingdome, when I shal depart this  
miserable life.

## THE XLVI. MEDITATION

of the words, ECCE HOMO

THE I. POINT.

**T**O consider how these cruell  
souldiers led thy Saviour in this  
so lamentable a plight vnto the  
S. President



President Pilate, who wondering to see him so ill handled, carryed him vp to an eminent place, whence he might be seene of all, to the end that moued with compassion they might cease to seeke his death.

Ponder first, how much our Lord was ashamed at his appearing in so reproachfull an habit, with the crowne of thornes vpon his head, a reed in his hand, a rope about his necke, his body all bruized, rent, wearied & exhaust with so many stripes, all goare blood through the multitude of those blowes: and with the drops of blood which trickled down his venerable face, those lights of heauen ywere eclipsed & almost blinded.

Ponder secondly, the difference betwene the figure wherein our Saviour appeareth now, and that which he shewed in the glory of the mount Thabor: that which was so glorious and pleasant, he discovered only to three of his disciples, this so painefull and ignominious he sheweth to the people of Hierusalem: that in that

**Exercis. ( Lib. II. Med. XLVI. )** 411  
mountaine all alone and retyred, this  
in the middest of a great & populous  
Citty.

Be confounded at thy pride, see-  
ing thy Lord so much humbled and  
despised for thy sake, and thou en-  
deauourest not to be so handled of  
men, but rather with all honour and  
esteeme, & desirest that they should  
know the good which is in thee, that  
they may prayse thee.

**THE 2. POINT.**

**T**O consider how Pilate shewving  
Christ our Lord in presence of all  
the people, sayd aloud: Behold the  
Man.

Ponder these words in the sense  
and meaning with which Pilate did  
pronounce them, and thou shalt find  
that, moued with pittie to behold so  
wofull a spectacle, he desired to deli-  
uer Christ our Lord, and therefore  
he sayd: Ecce Homo, Behold this  
man, and you shall perceiue him to  
be so punished that he hardly re-  
semeth the shape of man, being so disfi-  
gured & misused: wherefore in regard  
that he his a man as you are, and no  
beast,

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beast, haue compassion on him. But  
they would not afford him a good  
looke, nor haue any pittie on him.

Hence thou mayst gather de-  
sire that God would graunt thee eyes  
of compassion, and a hart of flesh,  
that beholding him thou mayst be  
moued to compassion, seeing he suf-  
fered so much for thy sake, and give  
thee grace to loue thē that hate thee,  
seing that in this kind our soueraigne  
Lord, God and man, hath giuen thee  
so rare an example.

**THE 3. POINT.**  
**T**O consider vpon the sayd words  
of Ecce Homo, how much it be-  
hooueth thee to stir vp thy selfe, and  
to behold with the eyes of liuely  
sayeth this our Lord, & say vnto thy  
soule: Ecce Homo, behold o my soule  
this man: for albeit he is so wounded  
with stripes, so defiled with spittle, so  
bruized with buffets, crowned with  
thornes, hath a reed instead of a scap-  
pet in his hand, & is clad with an ig-  
nominious garment, yet he is more  
then a man, he is also God.

Ponder the great desire which

*Exercis. (Lib. II. Med. XLVI.)* 413  
the Eternall Father hath, that thou  
wouldst behold this foveraigne Lord  
God and man, with meeke & com-  
passionate eyes, and make benefit of  
thy tyme he allotteth thee to do it,  
and not mispend so great a lewell,  
nor omit to reap profit by beholding  
this man: for if thou marke it well,  
thou shalt find that this is the man,  
which that sicke man that lay at the  
Pond stood in need of, and required  
his help that he might rise & goe into  
the pond, and be cured of his diseases  
& infirmities. This is the man who  
is the head of Angells & men, and is  
so much disgraced to honour them,  
so defiled to beautify them, condem-  
ned to death to exempt men from a  
greater death, and to save them: fi-  
nally he is the man who is made the  
outcast of men, to make them the chil-  
dren of God.

Gather from hence how abo-  
minable a thing sin is in the sight of  
God, seeing it brought his only Son  
to such a passe, and in what case thy  
sinnes may have left thy soule, when  
the sinnes of others have wrought so  
S; Orange



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frang an effect in the fountayne of all  
beauty it selfe, & what confusion &  
shame will a sinner sustayne for his  
owne, seeing the Sonne of God hath  
sustayned so much for the sinnes of o-  
ther men.

THE 4. POINT.

**T**O consider the hatred and ran-  
cour of those cruell enemies a-  
gainst Christ our Lord, seeing that so  
lamentable and pittifull a spectacle  
was not able to mollify their harts,  
but rather raising their voyces, they  
began to cry aloud: Away, away  
with him out of our sight, as who  
would say: seeing thou hast made so  
good a beginning, commanding him  
to be whipped, make an end of that  
which thou hast begun, and crucify  
him.

Ponder, that although such &  
so woful a spectacle could not assuage  
& pacify those raging minds, yet was  
it doubtles of force to appease the  
wrath of the Eternall Father who had  
beene moved to iust indignation: for  
beholding his most Blessed Sonne so  
ill handled for to obey him, and for  
our

Exercis. (Lib. II. Medit. XLVI.) 415  
our loue, he graciously pardoned all  
those sinners, who with sorrow for  
their sins, & with deuotion and con-  
fidence beholding this figure of their  
Saviour, shold represent it vnto him,  
saying: Ecce homo: Thou seest, O  
Lord, the man which thou hast giuen  
vs, the worke of thy right hand, the  
man that is so humble, so obedient,  
so meeke, & so louing.

From hence thou mayst gather  
harty sorrow & cōpassion to see him  
so much abhorred by his own people,  
who deserued to be loued most of all.  
Endeauour from this day forward to  
be so much the more seruent in the  
seruice of this Lord, by how much  
his enemies did the deeper abhorre  
him: so doing he will giue thee grace  
with pure and cleare eyes to behold  
& imitate him.

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THE

THE XLVII. MEDITATION.

How our Blessed Saviour carried  
his Crosse.

THE 1. POINT.

**T**O consider how the President,  
seated in his tribunall seat, gave  
finall sentence in his cause, and  
our Lord Iesus being condemned to  
the death of the Crosse, the souldiers  
forthwith pulled off the purple gar-  
ment which they had put on him in  
scorne, & stripping him naked, they  
put him to that shame againe the secōd  
tyme, not only before the officers, but  
in presence of all the people also, &  
gave him backe his owne garments  
embrued in blood to put on.

Ponder how Christ our Lord,  
to carry his Crosse, layd aside the gar-  
ments which others had put on him  
in Herods, and Pilats house, & cloa-  
thed himselfe vvith his ovvne, not  
without extreme great paine, for they  
cleaved fast to his sacred vvoundes &  
vvēre dryed into them, they being  
now

Exercis. (LW. II. Med. XLVII.) 417  
now cold.

Gather hence desires to put off  
all affections vnworthy the child of  
God, that is, all vicious customes of  
the world, & of the flesh, wherewith  
thou hast gone clad, and assume those  
which are becomming and proper to  
Christ, to wit, humility, charity &  
the like, by vvhich thou must be  
knowne and held for his disciple: for  
this was euermore the livery of the  
Sonne of God.

THE 3. POINT.

TO consider how our Lord taking  
the Crosse vpon his tender and  
wearied shoulders, because there was  
not any one found among so many,  
who would carry it for him to the  
place of punishment (for the Iewes  
held it an accursed thing, & the Gen-  
tills esteemed it reproachfull) he was  
forced himselfe to go with it on his  
backe towards mount Caluary.

Ponder howv this meeke Lambe  
fall willingly spread forth his armes  
to embrace the Crosse, and notwith-  
standing it was so heavy a burden, &  
to his so great dishonour and shame-



full death, he carryed it vwith more loue then he did euer before any other crosse, because the vility & fruit, the honour & glory, which through the weight of this Crosse was to be gathered, was thine: & it is credible that he did vwelcome it vwith kisses of peace, interiourly saluting it with a thousand sweet & louing acts, far better then S. Andrew did the crosse of his Martyrdome.

Hence thou mayst gather confusion and shame to be an enemy of the Crosse of Christ, flying so much taking of paynes, and procuring to cast thy burden vpon another mans shoulders, imitating in this rather these wicked people: for if thou wert the seruant of Christ, thou wouldest be glad & reioyce to follow him with thy Crosse, although it should cost thee thy life, and shouldst dye in the fact.

### THE 3. POINT.

**T**O consider, how the obedient Isaac commeth out of Pilats house with the burden of the wood of the Crosse vpon his backe. The trumpet sounded

*Exercises. (Lib. II. Med. XLVII.)* 419

foundeth, the common Cryer cryeth aloud, clamours & outcries are heard on euery side, an infinite multitude of people approach, they behold coming out of the pallace gate a lamentable, and such as was neuer seene before, a most afflicted creature, doubled & overcharged with the weight of a Crosse of fitten foot long, crowned with a crowne of thorne, scarce able to stand on his feet, nor to sustayne the weight of the Crosse without crouching & falling vnder it.

Ponder the barbarousnes of those mercilesse harts agaynst our Saviour, for instead of helping him vp to rise agayne, & taking compassion on him, as to make him goe on that bitter and paynesfull iourney, they gaue him a thousand blowes, kicks and spurnes, saying vnto him: Arise traitour, forcerer, didn't northou say that thou wert the Sonne of God, & he who in three dayes could build vp his holy Temple, vyhy dost not thou rayse now thy selfe?

Gather hence comfort in thy afflictions carrying with patience and  
S o loue

loue in imitation of our Lord Iesus, the crosse which shall fall to thy lot, though it be very heauy, and should make thee stoop, for it is impossible in this life to want Crosse and afflictions. Trust in God and in his diuine mercy, who will prouide one to assist thee to carry it, that thou mayst not be ouerloaden, and fall vnder it.

#### THE 4. POINT

**T**O consider that the Blessed Virgin vnderstanding how they carryed her most holy Sonne to crucify him, accompanied him in this last journey, and making hast, & finding meanes to passe through the throng of the people (according as some deuout contemplative persons obserue) she came, and met her dearest Sonne.

Ponder what may haue passed betweene these two diuine hearts, where that Sonne and Moone so sad and eclipsed, behold one the other: this was no doubt one of the greatest sorrowes which Christ our Lord endured, to see that meeke Doue his mother come out of the ark of her

pride.

Exercif. (Lib. II. Med. XLVII.) 42  
retirement, fo much grieved & affli-  
cted at the fight of him fo diffigured,  
& enuironed with his enemies that  
defired to make a finall end of him,  
and loaden vvith fo heavy a bur-  
den that it permitted him not to goe  
one ftep more forward: the Blessed  
Virgin would haue holpen him, but  
the cruell mynifters would not per-  
mit her. And this sorrowfull encoû-  
ter was fo mouing and full of com-  
paffion, that this peradventure vvvas  
the tyme and place, where the vvo-  
men beholding it, burft out into  
teares, bewayled and lamented him  
fo much, that they enforced our  
Lord to fay vnto them, that they  
fhould not weep vpon him, but vpon  
themfelues, and for the finnes of the  
people, and the punishments which  
for them were to befall that vngrate-  
full Citty. For If in the greene wood  
they do thefe things, in the dry what  
fhall be done? By vvwhich he vvould  
fay: If the diuine iuftice chaftice me  
fo terribly for other mens finnes,  
who am a greene and fruitfull tree,  
how vvill he, I pray you, punifh fin-  
ners,



ners, who are dry & withered stocks  
& vnfruitfull trees, for their owne  
Gnnes? If I who am innocent, haue  
beene scourged, buffeted, spit vpon,  
reviled, & (though I deserue nothing  
of all this) doe not withstanding now  
go with this Crosse on my shoulders  
to be nayled vpon it, what will be-  
come of the guilty, what stripes, what  
buffets, finally what torments will be-  
fall them?

From hence thou mayst gather  
desires to bewaile thy sins & offences:  
for they were that which ouerchar-  
ged & weighed downe the wearyed  
shoulders of thy Lord God, & made  
him stoop & fall.

## THE XLVIII. MEDITATION.

*Now our Saviour was crucified.*

### THE I. POINT.

**T**O consider that Christ our  
Lord being arrived at mount  
Caluary, sore afflicted & tyred  
with going that long and paynesfull  
journey

**Exercis.** (*Lib. II. Med. XLVIII.*) 423

ourney, was by those furious souldiers with barbarous cruelty dispoyled of his sacred garments, and because the bloud was now dry and cold, his garments stucke fast to his body, and so they agayne rent & flayed that meek lambe, who did not open his mouth, nor speake a word against them that thus tormented him.

Ponder, that of all the times that they stripped our Lord (which were in all foure) this was the most painefull, & most ignominious, being now stripped & naked from top to toe, not only of his garments, but of his skin also.

Gather hence patience & longanimity in iniuries and aduersity, and not to be angry, nor offended, when thou shalt see thy selfe poorly apparelled, and to want necessities, seeing so rare an example, as Christ our Lord hath given thee, of sufferances, nakednesse & poverie in all his life, and specially in his death: for his nakednes must be thy garment, his dishonour thy livery, his poverie thy riches, his confusion thy glo-

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ry, and his death thy life of grace &  
glory.

**THE 2. POINT.**

**T**O consider how Christ our Lord  
being now naked, & the souldiers  
laying the Crosse on the ground, they  
commanded him to lye downe vpon  
it on his backe, that he might be nay-  
led to it, & so he did.

Ponder first the most excellent  
obedience of thy Saviour, which shi-  
ned most in hearing and obaying,  
in whatsoeuer hard & difficult mat-  
ters those cruell tormentors proposed  
vnto him, giuing thee an example to  
subiect thy selfe to euery humane  
creature for his loue, where there is  
no sinne.

Ponder secondly, how our Sa-  
uiour, lying vpon that bed of the  
Crosse, which thy sinnes had prepa-  
red for him, lifted vp his eyes to hea-  
uen, and rendred thanks to his Eter-  
nall Father, for hauing brought him  
to that point, wherein he beheld him-  
selfe so poore, so dishonoured, and  
misused for his loue.

Gather hence, when thou shalt  
see

fee thy felfe in aduerfity and diftreffe,  
to be resigned to the diuine vvill in  
thē, giuing Almighty God due thanks  
for them: for once giuing thanks to  
God in aduerfity is more worth, and  
of more merit, then many tymes in  
prosperity.

THE 3. POINT.

TO consider how Chrift our Lord  
was nayled on the Crosse, & the  
exceffive paines which he felt when  
those rough and boifterous nails en-  
tered, breaking the veynes, piercing  
the sinewes, and renting the most  
tender parts of the most delicate bo-  
dy of all bodyes, enduring with great  
patience and loue to fee himfelfe so  
laden with paines, & full of vn-  
fpeakable sorrowes,

Ponder how our Lord permit-  
ted the nayles to pierce his sacred  
hands, and diuine feet, to shew that  
that he should haue thee alwayes im-  
printed in his hands & feet, so great  
was the loue and holy zeale which  
he had of the faluation of foules, and  
of thine in particuler.

Gather hence desires of thyne  
owne



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owne saluation, and of thy neigh-  
bours, setting light by whatso-uer  
difficultyes, paynes and trauell,  
which to deliuer them out of sinne,  
may befall thee, that by this meanes,  
as a souldier of this spirituall warfare,  
thou mayst imitate in some sort thy  
Captaine Iesus, who vvith so great  
loue gaue his life for them, hanging  
on the Crosse.

THE 4. POINT.

**T**O consider, that after Christ our  
Lord was nayled to the Crosse,  
his enemies lifted it vp on high, with  
that true lambe of God vpon it, who  
taketh away the sinnes of the world,  
letting it fall downe voilently into  
the pit which they had made for the  
purpose.

Ponder the paine, & confu-  
sion, and shame vvhich Christ our  
Lord had when he savv himselfe on  
high, naked in the midst of an open  
field full of innumerable people, and  
as another Noe, exposed shamefull  
to the sight of all, without any thing  
to couer his nakednes withall, nor  
hauing any to afford him any thing  
but

*Exercis. (Lib. II. Med. XLVIII.)* 427  
but many who were ready to take  
from him all that might be given  
him.

Gather hence a great shame &  
confusion at the small griefe, sense &  
feeling thou hast of the paynes of our  
Lord, not shedding so much as one  
teare of compassion, whereas he pow-  
ereth out all his bloud. And seeing the  
insensible creatures which want both  
reason and feeling made so wonder-  
full demonstration of sorrow at the  
death of this our Lord, that they were  
torne and rent in pieces for every  
griefe; it is good reason that thou,  
who art his creature, and the cause  
why he endured that which he did,  
shouldst acknowledge, & be thank-  
full for it, and have a speciall and in-  
ward feeling thereof, seeing he suffe-  
red it in benefit of thee.

**THE**

## THE XLIX. MEDITATION.

*Of the seauen wordes which our Lord  
spake hanging on the Crosse.*

## THE I. WORD.

**T**O consider the great charity of  
our Lord, which was such, that  
before he would comfort his  
Mother, before he would provide  
for his friends, before he would com-  
mend his spirit to his Father, he pro-  
videth his enemies of remedy. Where-  
fore the first word he spake on the  
Crosse, was to excuse his enemies,  
who crucified, blasphemed, & mur-  
dered him.

Ponder, how Christ Iesus our  
Lord being full of grievous dolours &  
paines in every part of his body, not  
finding any place of rest in that hard  
bed of the Crosse, even then did lift  
vp his diuine eyes to heauen, & shed-  
ding teares of most tender loue and  
compassion, opening his diuine  
mouth, not to commaund, that fire  
should come from heauen, as Elias  
prayed.

Exercis. (Lib. II. Medit. XLIX.) 419  
prayed, but to beseech his Eternall  
Fatherto pardon those which were  
there, and the sinne they committed  
in crucifying him.

Gather hence how exactly our  
Lord God fulfilleth the precept he  
bath given thee: To loue thyne e-  
nemyes, & to pray for them that per-  
secure thee, that by this example thou  
mayst learne and know to doe the  
like.

### THE 2. WORD.

TO consider how that the second  
Word, which thy Redeemer spa-  
ke, from the chayre of the Crosse, was  
to pardon the Theefe, & graunt him  
heauen: Because he confessed his fault  
and declared the innocency of Christ  
our Lord, and freely, and plainly  
calling him King, craved fauour at  
his hands, saying: Lord, remember  
me, when thou shalt come into thy  
Kingdome. And so our Lord Iesus  
did, honouring this theefe before his  
Eternall Father, as he confessed him  
before men, enduing him with so  
exceeding great graces & priuiled-  
ges, that being the last, he made him  
of



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of all mortall men the first, who departing this life should presently receive the reward of glory.

Ponder, that if God rewarded him with so great liberality, who did only follow him, not fully three houres, how will he reward those who shall serve and follow him with perfection, all the houres & dayes of their life? And if our Lord shewed himselfe so gratefull to this sinner, who had iniured him innumerable tymes, for one only time that he confessed and honoured him, what manner of gratitude will he shew to him who shall spend his vvhole life in serving and honouring him?

Gather hence desires to serve him alwayes, that securely & with confidence thou mayst haue access vnto him, and aske him that vvhich this good theefe did aske him saying Remember me o Lord (that is) remember not my sinnes, nor the robberies which I haue done, but that I am a frayle man, and infirme, that I am thy creature made to thy image & likenesse: wherefore I beseech thee

*Exercis. (Lib. II. Med. XLIX.)* 43  
to remember me.

THE 3. WORD.

**T**O consider, that the third word which Christ our Lord spake from the Altar of the Crosse, was to recommend his B. Mother to Saint Iohn & S. Iohn vnto his Mother: And from that houre the disciple tooke her to his owne, and loued her with speciall loue.

Ponder the exceeding great grieve vwith vvhich this vvord of re-commandation pierced the hart of the Blessed Virgin: for she thoroughly weighed the inequality of the change which was made, receauing for the sonne of the liuing God, the sonne of a poore fisherman: for the Mayster of heauen, an earthly disciple, for the Lord, a seruant, & for him that can do all things, him that can do nothing without his grace.

Gather hence a great & earnest desire to take this Blessed Lady for thy mother, & to loue and serue her with speciall care: And a firme purpose to obey the diuine will, learning to reuerence, as in place of God

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God, his creature (that is to say) thy  
Superiour, Father, or Mayster, which  
he shal assigne thee, whosoever he be,  
& to serue, & obey him as God him-  
selfe, as our B. Lady did, who tooke  
S. Iohn for her Son, & he tooke her  
for his mother.

#### THE 4. WORD.

**T**O consider the fourth Word,  
which Christ Iesus our Lord spake  
to his Eternall Father, representing  
him the affliction which he felt, by  
reason of his internall desolation of  
mind: for he cried with a loud voice  
and layd: My God, my God, why  
hast thou forsaken me?

Ponder how the Eternall Fa-  
ther permitted the most sacred hu-  
manity of his Eternall Son, to suffer,  
and to continue in torment, and re-  
leased him not out of those terrible  
paines & sorrows which he had vn-  
dertaken for our good and remedy:  
neither in them did he giue him any  
comfort or ease at all: To the crosse  
it selfe, he could not leane his head  
on any side without increase of paine  
and griefe, the thornes thrusting in  
deeper

**Exercises. (Lib. II. Med. XLIX.) 438**

deeper thereby : of this hands he had  
no help, because he could not wipe a-  
way the drops of bloud which ran  
downe from his head vpon his face,  
nor the tears which he did shed from  
his eyes, they being nayled fast to the  
Crosse. Neyther of his feet, for they  
were not able to sustaine the poysse of  
his body, but rent themselues vwith  
greater payne. Wherefore our Lord  
seeing himselfe so afflicted, cryed vnto  
his Eternall Father and sayd: My  
God why hast thou forsaken me?

Gather hence sorrow and com-  
passion to see that there is scarce any  
that make benefit of his passion, or  
that accompany our Lord in his hard  
& painefull trauels: for his disciples  
had forsaken him, his people abandone-  
d him, & many men lost their faith  
which before they had in him. Marti-  
r beseech him, that he will not for-  
sake thee now, nor at the house of  
death.

**THE**  
The first thing that our Lord  
said vnto his Father was, My  
Father, forgive them, for they know  
not what they do.



**T**O consider how that our Saviour being now quite and cleane exhausted, & his body though the abundance of blood which he had shed being dried vp, and all the conduits of his veines emptied, he had naturally a most grieuous thirst, & therefore he sayd: I thirst.

Ponder how great griefe pierced the soule of the B. Virgin, seeing her beloued Sonne, and her God so abandoned and destitute of all manner of ease and comfort: for asking little water to coole his thirst withall there was no body that would giue him: and albeist she could haue gone for water, she durst not leaue him, fearing least in the meane tyme he should depart this life, seeing him now at the point of death.

Ponder secondly that besides corporall thirst which our Lord le had, he had a much greater thirst in other three thinges. First he had an insatiable thirst to obey his eternall Father in all thinges, without counting any thing how painfull soeuer

*Exercif. (Lib. II. Med. XLIX.)* 435  
should be, And because he knew it to  
be the will of God, that they should  
give him vinegar and gall, he would  
not omit to fulfill his will in accep-  
ting that also. His second thirst was  
an inflamed desire to suffer for our  
sakes, far more then he had yet suffe-  
red. The third thirst was of the sal-  
vation of soules, and in particuler of  
thyne, and that thou wouldst serue  
him with perfection.

Gather hence confusion and  
shame, seeing that thy thirst is not to  
suffer for Christ our Lord, nor to be  
obedient, patient, humble and poore  
as he was, but to haue plenty of all  
things, and that nothing be vvan-  
ting euen for superfluous expences.  
Beseech him to graunt thee some pra-  
cticall knowledge of the thirst which  
he had, that thou mayst become his  
disciple in something.

#### THE 6. WORD.

TO consider that the sixt word, that  
Christ our Lord spake from the  
chaire of the Crosse was: Consumma-  
tum est, It is consummate, all what so-  
euer my Father commanded me to

Thou suffer

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suffer from the cribbe vnto the Crof  
is accomplished & ended.

*Now* Ponder how thy Lord vvh  
now in this chaire of ignominy re  
dy to giue vp the Ghost, will come  
the day of iudgement in another ve  
different throne of glory and maies  
to iudge, and will say in like mann  
this word: Consummatum est: no  
the world is at an end, and the vayne  
pompe and glory thereof: now t  
delights of the wicked are past, an  
also the trauels of the iust.

From hence thou mayst gath  
desires to liue in such sort, that at  
houre of thy death, thou mayst  
with S Paul: I haue consummated  
course, I haue ended my life, where  
as a good Christian, or as a good R  
ligious man, I haue fulfilled the ob  
gations of my state. But if thou ha  
been slacke & remisse in this, th  
mayst not say, It is consummated,  
now my payne & eternall woe begi  
neth. Beseech our Lord to giue  
grace, that thou mayst begin from  
day forward, & continue to the  
in his holy service.

THE 7. WORD.

Consider that the last word which our Lord spake on the Crosse, being now ready to giue vp the Ghost, was to commend his spirit into the hands of his Eternall Father.

Ponder first that he sayth not, I commend vnto thee my liuings or possessions, for he hath none: not my honour, for he is not much sollicitous thereof: not my body, for that is not that which he regardeth most; but his spirit, which is the principall, & ought most to be reckoned of by man.

Ponder secondly, that our Lord both not only commend vnto his Father his own spirit alone, but also the spirit of his elect, which he esteemeth as his.

Gather hence desires in thy life time and in the boure of thy death to commend thy spirit into the hands of God, for thereon dependeth the eternall weale of thy soule.

T, THE

royale, St. Ign.



## THE L. MEDITATION.

*Of the taking downe from the Crosse,  
& of the buriall of our Lord.*

## THE I. POINT.

**T**O consider, that the euening of that sad and dolefull day being now come, the Blessed Virgin being poore, and besides destitute of all help, knew not which way to turne her selfe: for there was no body that would bring her a ladder to take downe the body of her beloued Sonne: neither had she any body to assist her: her disciple Saint Iohn, & the night drew on, & euery one betooke himselfe to his home. At last she saw two principal men comming, Ioseph, & Nicodemus, who brought necessaryes for the buriall.

Ponder how our Lord God ordaind, that because his most Holy Sonne had a poore and reproachfull death, he should haue a rich & glorious sepulcher, and that vvhheras his disgraces had been such and so great

*Exercises. (Lib. I T. Med. L.) 439*  
his honour also & exaltation should  
begin euen from the Crosse, many  
of his enemies euen then confessing  
him to haue been the Sonne of God.  
And therefore he ordayned that Ioseph  
should ioyne with Nicodemus,  
and that both together shoud stoutly,  
& without respect or feare of the  
Iewes vndertake that enterprize.

Gather hence desires that God  
would vouchsafe to touch thy hart  
with the vertue and force of his di-  
uine inspiration, that making no ac-  
count of humane feare, nor of the say-  
ings of men, thou mayst with great  
fortitude and zeale set vpon whatso-  
euer shalbe for the service, honour,  
& glory of his diuine Maiesty, as these  
Saints did.

#### THE 1. POINT.

TO consider that these holy men,  
hauing first obtayned leaue of the  
President Pilate, to bury the body of  
their Maister, came to the place where  
our Lord Iesus remayned hanging  
on the Crosse, and hauing comforted  
the afflicted and sorrowfull Mother,  
and craued her licence to moune up

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to the Crosse, she willingly granted  
them.

Ponder first how they knee-  
led downe vpon their knees, and  
with exceeding great deuotion made  
their payers to Christ crucified, say-  
ing: O good Lord, thou didst per-  
mit that those sacrilegious hands,  
vvhich haue intreated thee in this  
manner and put thee vpon the crosse,  
should hale and pull thee so irreue-  
renly, graunt that the hands of these  
thy deuout seruants may with reue-  
rence touch thy sacred body & take  
it downe from the Crosse. When  
they had sayd these or the like words  
with many teares rearing the ladders  
they mounted vp with great silence  
to the Crosse, and tooke downe the  
holy body, & placed it in the armes  
of his most Blessed Mother, who to  
receaue it, & to wash it with her tear  
fate her selfe downe, hauing euer be-  
fore stood constant at this rufull and  
sorrowfull tragedy.

Ponder secondly the anguish  
and grieve of mind, that the Blessed  
Virgin felt when she beheld and im-  
brace

*Exercises. (Lib. III. Med. L.) 44*  
braced that sacred body of her Sonne  
and our Lord so mangled, how she  
held him fast in her armes, and layd  
her face betweene the thornes of his  
sacred head, and ioyned her face to  
the face of her Beloued Sonne. O  
how vould this soueraigne Lady  
then remeber how far different kisses  
& embracings were these from those  
which she had given him in his nati-  
uirty & childhood, and what diffe-  
rence there was between these dayes  
and those vvhich she had spent vvith  
him in Berthelem and in Hierusalem?  
How cleare was that night of his na-  
tivity, and how darke and obscure  
this day of his passion? How rich  
was she in the stable, and how poore  
in the Crosse? And if when she lost  
him whiles he was yet aliuie, she was  
so much grieved and afflicted for his  
absence, how great vvas her sorrow  
there, seeing him dead in her armes,  
and in so vvoefull a shape: yvithout  
doubt it was a sword of so excessive  
griefe vnto her, that it prierced her  
very soule and hart.

Gather hence desires that our

I;

Blessed

Loyola, St. Ign



Blessed Lady wvould vouchsafe to  
 giue thee licence, to adore him in spi-  
 rit, & to kisse, and haue in thy arme  
 her most holy Sonne, as she held him  
 in hers: & obtayne for thee some in-  
 vvard grieve and feling of the Passi-  
 on & death of her God & thy Lord  
 to the end that thou mayst be par-  
 taker of his trauels, seeing thou hopest  
 to haue part of his ioyes and Resur-  
 rection.

### THE 3. POINT.

**T**O cōsider how that after the most  
 Blessed Virgin had held the dead  
 body of her Blessed Sonne for some  
 time in her lap, Ioseph and Nicodemus,  
 fearing least she should dye with  
 griefe, besought her with all humi-  
 lity and respect, she would moderate  
 her sorrow, & giue them leave to  
 bury him; she yielded to their re-  
 quest: & forthwith those holy men  
 annoynted him with Mirrhe, and  
 wrapt him in a cleane syndon, & co-  
 uered his face with a napkin.

Ponder the loue which Christ  
 our Lord had to pouerty: for he  
 would not that the Myrrhe where

*Exercises.* ( *Lib. II. Med. L.* ) 443  
with they annointed him, the nap-  
kin, and sheet in which they foulded  
him, should be his owne, but ano-  
thers, his sepulcher borrowed, & as  
it were lent him of almes.

Hence thou mayst gather to  
love pouerty, which this our Lord lo-  
ued so much, exercising thy selfe in  
this vertue, in life & death, as he did:  
because if thou renounce not all that  
thou possessest in imitation of him,  
thou canst not be his disciple.

#### THE 4. POINT.

TO consider how the body of our  
Lord being annointed & bound  
in a white syndon, they found means  
to carry him, & bury him in a new  
monument which was in a new gar-  
den, hard by the place where he was  
crucified, & there they layd the holy  
body of our Saviour. And when the  
Virgin saw, that there she was to  
laine him, whom her soule loued so  
much, & the treasure of her hart, then  
her grieve began a fresh, & she fell to  
lament her solitude.

Ponder howv be, vvho is the  
plendour & brightnes of the Father,

To

the

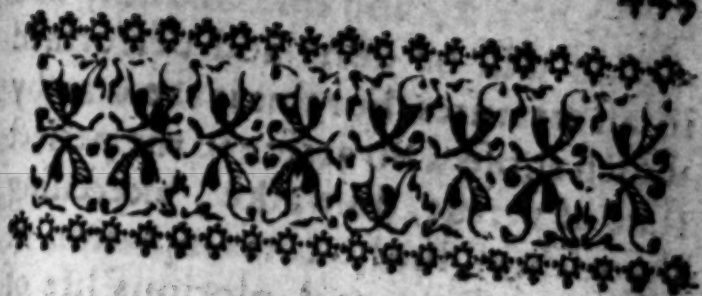
Loyola, St. Ign.

444 *A Mannell of spirituall*  
the glory of Angells, the saluation &  
life of men, refuseih not to be strait-  
ned and prest togeather as it were, &  
enclosed euery day in the loathsome  
& stincking sepulcher of our brests,  
couering his sacred body, vwith the  
white vayle of the accidents or forme  
of bread.

Gather from hence desires to be-  
seech this Lord, that seeing he vouch-  
safeth to straiten, as it were, himselfe,  
and to enclose himselfe so often in thy  
sepulcher, to the end thou mayst re-  
ceiue & eate him, being as thou art  
a filly & vile worme, he would also  
renew thee with vertues, that so thy  
sepulcher may become & remayne  
cleane & pure, as if no dead thing had  
euer come in it.

THE

Floure  
der h  
ches  
infir  
me,



THE  
THIRD BOOKE  
OF MEDITATIONS,

Appertayning to the  
Vnitue Way.

*What is the Vnitue Way.*

**T**HE end of the Vnitue  
Way, is to vnite and  
ioyne our soule vwith  
God by perfect vnion  
loue, being glad vwhen we con-  
sider his innumerable and infinite  
ches and perfections, reioyng at  
his infinite glory, pouer, and wis-  
dome, desiring that he be knowne of  
all

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446 *A Manuall of spirituall*  
all the world, and that his holy and  
diuine will be done and performed  
in all creatures. For this is the way by  
which those who arrive to the perfect  
state of vertue, do walke, exercising  
themselves in the contemplation of  
the impassible and glorious life of  
Christ our Lord.

## THE I. MEDITATION.

*How our Lord descended into Limbo,  
& of his glorious Resurrection.*

### THE I. POINT.

**T**O consider how our Lord Iesus  
Christ, having finished the con-  
bate of his Passion, to accom-  
plish fully the businesse of our salua-  
tion, as soone as he had given vp his  
sacred Ghost, leaving his body dead  
on the Crosse, in soule he descended  
to the lowest parts of the earth, into  
Limbus, to deliuer the soules of those  
holy Fathers that were there, and  
carry them with him to heaven.

Ponder how our Lord, though  
he were so mighty and powerful

*Exercises. (Lib. III. Med. I. ) 447*  
that he could vwith one only word  
haue deliuered out of Limbo those  
holy soules, without descending thi-  
ther personally (as he did vwith La-  
zarus when he called him out of his  
sepulcher) he would notwithstanding  
descend thither, to discouer by this  
heroicall act of humility the loue he  
bare vnto them.

From hence thou mayst gather  
to performe by thy selfe, the busines  
which God commandeth vnto thee  
of helping of soules, how meane soe-  
uer they seerne, humbling thy selfe as  
Christ our Lord humbled himselfe  
on earth, that thou mayst be exalted  
in heauen.

#### THE 1. POINT.

TO consider the great ioy which  
the soule of Christ our Lord had,  
seeing it selfe to vanquish death, to  
triumph over hell, & to glorify such  
a multitude of soules as were there in  
Limbo. How well would he then  
thinke the labours of the Crosse im-  
ployed, seeing the fruit which that sa-  
cred tree began now to yield.

Ponder the wonderfull ioy and  
exulta-

448 *A Mannall of spirituall*  
exultation which thole holy Fathers  
receaued (who for so many thousand  
of yeares, with such patience, confi-  
dence and expectation, had looked  
for that happy houre of their ran-  
some and liberty) when they saw that  
Blessed soule of Christ their Redee-  
mer triumphant in those bottomles  
pits, and obscure dungeons of hell,  
destroying with his diuine vertue &  
pouer the gates of brasse, and iron  
barres of that dungeon, and turning  
that obscure and monefull place in-  
to a ioyfull and pleasant Paradise.

Gather hence a firme confi-  
dence in God, when thou shalt find  
thy selfe assaulted with sundry sor-  
rowes and afflictions, & be not wear-  
ied, afflicting thy selfe for continu-  
ance of them, seeing there is no time  
that commeth not at last, nor any  
euill that hath not an end, as the im-  
prisonement of those Saints had a  
happy end.

THE 3. POINT.  
TO consider how that most Blessed  
soule of thy Saviour, accom-  
panied with that resplendent & bright  
shining

shining army of holy Fathers, came with them to the sepulcher, where his body lay disloynted, disfigured & wrapt vp in a winding sheet.

Ponder that the first thing which our Lord did, was to disouer unto them the lamentable shape of his sacred body, that they might vnderstand how deere their ransome had cost him: and when they beheld that holy body all blacke and blew, out of ioynt, and so bruized & mangled on euery side, they yielded agayne unto the deliuerer infinite thanks for hauing redeemed them with so great labours & paines.

Ponder, secondly, how that as soon as that Blessed soule entred againe into that body which was more disfigured then any body euer was, transformed it into a far more excellent shape then it had on the mount of labor, & made it a thousand times more beautifull & resplendent then the Sunne. And with a ioyfull countenance he arose out of the sepulcher, mortall and glorious, without re- turning the stone from the place which



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which was layd vpon the sepulcher  
as he issued out of the sacred bowell  
of the most Bleffed Virgin, vwithou  
domage of her integrity and purity.

Out of all this thou mayst ga  
ther affections of thankesgiuing, o  
laud & prayse to the Eternall Father  
for that he hath conuerted the sorrow  
of his most Blessed Sonne into so vn  
speakable ioy, & so incomparable  
beauty, communicating vnto his bo  
dy the prerogatiues of immortality  
& glory.

#### THE 4. POINT.

**T**O consider that Christ our Lord  
when he was risen againe, did not  
forthwith mount vp to heauē, which  
is the seat due to glorified bodies  
but remayned in the vworld for the  
space of forty dayes, to comfort and  
animate his disciples, informing them  
of many things concerning the King  
dome of God, that being eye witnes  
ses of his Resurrection, they might  
preach it more confidently to the  
world: & it may piously be thought  
that at that tyme all the quiers of  
Angels came downe to gratulate

Exercises. ( Lib. III. Medit. I. ) 45

his victory, & to celebrate the feast of  
his glorious triumph : for if they de-  
scended to celebrate his Natiuity, whe  
he came to liue heere a mortal & pas-  
sible life, with great reason may we  
thinke they came at his Resurrection,  
when he began to liue an immortall  
& glorious life.

Ponder how the heauenly spirits  
with Angelicall harmony renewed  
that canticle of the Natiuity: Glory in  
the highest to God, & in earth peace  
to men of good will : & with great  
reason, seeing that by meanes of this  
peace, of enemies we were made fri-  
ends, of slaves of sin & the diuell, we  
were made children & heyres of his  
glory.

Gather hence desire to reioyce  
to say with the holy Prohet: This  
the day which our Lord hath made,  
we reioyce, & be glad therein. De-  
siring that all may doe the like, & a-  
dore him, for that he hath gotten so  
glorious a triumph, & victory over  
his enemies.

THE

Loyola, St. Ign.

## THE II. MEDITATION.

*Of our Sauiours apparition vnto his  
most Blessed Mother.*

## THE I. POINT.

**T**O consider that the first visit, & apparition which Christ Iesus our Lord made, is thought to haue been to the most Blessed Virgin his Mother, to cleare that Heauen darkened and overcast with sorrow, and to dry the floods of teares from those virginall eyes, which had wept so much, & aboue al others had felt the sorrowes and afflictions of his Passion, & of his absence.

Ponder how the Blessed Virgin being in her retirement, not in sleep, but in prayer, expected the new light, with liuely fayth, and assured hope of the Resurrection of the Sonne, meditating those wordes of the Royall Prophet: Arise my glorie, arise my psalter and harp, and reioyce with thy musicke those that are sorrowfull, and lament thy absence. And if

*Exercises. (Lib. III. Medit. II.)* 453  
and contemplating his God and Lord  
so far off, had such a thirst & longing  
desire to be partaker of his Resurre-  
ction, how great desires had the most  
Blessed Virgin (louing him and desi-  
ring him much more then David)  
being so neere to the tyme, and euery  
moment expecting to see and inioy  
her beloued Sonne, now glo-  
rious in his Resurrection.

Gather hence like affections &  
desires. And beseech this our Lord  
that he will vouchsafe to rise in thy  
cable, to visit and comfort it, as he  
did his most holy Mother, that thou  
mayst deserue to see and enioy him  
in his glory at the generall Resurre-  
ction.

### THE 2. POINT.

TO consider how the Blessed Vir-  
gin our Lady being in this con-  
templation and these longing desires,  
her most holy Sonne entered in, and  
manifested himselfe vnto her, with all  
glory and brighlines which his sa-  
cred body had, strenghtning her cor-  
age so that she was able to behold him,  
and enioy him.

Ponder



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Ponder how great the ioy of the Blessed Virgin was, when she saw the body of her most sweet Sonne now hanging amidst theeues, but enuironed with Angells and Saints not recommending her from the cross to the beloued disciple, but himself giuing her a louing kisse of peace not disfigured as he was at his death but resplendent & beautifull. O how fully content and satisfied did she remaine vvith this comfortable sight how sweetly dyd they imbrace one another, what tender speech & inward feelings would there passe between those two blessed hearts!

From hence thou mayst gather desires to giue thanks vnto this Lord who is so certaine a friend & so ready to comfort those who suffer for his loue: for according to the measure of his Mothers sorrowes he gaue her consolation and ioy: so if thou accompanye Christ crucified in his paynes Passion, thou shalt also be partaker of his rest, & shalt rise as he did, to a new life of glory.

THE 3. POINT.

**T**O contemplate the most Blessed Virgin enioying those graces and fauours which her most Blessed Sone had done her, and what tender, pleasant and louing discourses he held with her, perchance these or such like: Mother, behold thy Sonne, I doe not now recommend thee from the Crosse to my disciple Iohn: I doe not call thee woman, thou dost not hold me dead in thine armes, but behold I am aliuie and risen agayne, & I will come to bestow on thee a thousand imbraces, and to shew thee the speciall loue & affectiō which I beare thee.

**P**onder the ioy that wholly possessed the soule of this most Blessed lady, when she saw her selfe so fauoured, honoured and cherished, and with such loue, vviping avway the teares from her virginall eyes, full of emotion doubtles, and prostrating her selfe vpon the ground, she would adore him, and say: O my Sonne & my God, I giue thee infinit thanks, for that according to the multitude  
of

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of my sorrowes, my consolation  
haue abounded. And making no end  
of kissing those Blessed signes of the  
sacred wounds which yet remayne  
in his glorious body, and had caused  
vnto him so great payne in his passi-  
on, and seeing them now, so beauti-  
full and shining, they were a cause of  
great comfort vnto her.

Gather hence desires to give  
thanks vnto this Lord for so special  
and singular fauours done vnto his  
Blessed Mother, as to one most wor-  
thy thereof: for disposing thy self  
to a good life, holy desires & works  
he will doe thee the like fauour and  
graces, albeit thou be vnworthy thereof.

#### THE 4. POINT.

**T**O consider how well accompan-  
ied Christ our Lord was, when  
came to visit his beloued Mother  
with that most bright shining squa-  
dron and troupe of so many Saints  
which he had deliuered from Limbo  
where diuers of them had, for so many  
ny thousands of yeares, expected to  
enjoy him in heauen.

Pene

Ponder how that when all those  
 Saints saw themselves in presence of  
 the B. Virgin our Lady, acknowledg-  
 ing her for the mother of their Re-  
 deemer, & bruizer of the infernal ser-  
 pent's head, they would kneele down  
 to prostrate themselves vpon the ground,  
 yielding her a thousand thanks  
 & congratulations, for such a Sonne  
 she had there, & for the paines she  
 had taken in the worke of their Re-  
 demption.

Ponder secondly, how glad and  
 selfe full the Blessed Virgin was to see  
 the fruit of the Passiō which now the  
 sacred tree of the holy Crosse began  
 to yield, in so many soules ransomed  
 therewith. O how well imployed did  
 the B. Lady then account all those af-  
 flictions, sorrowes, labours, trauaills  
 & paynes which pierced her soule all  
 her life tyme, seeing that which then  
 she saw, & enioying that which then  
 she enioyed.

Hence thou mayst gather de-  
 sider to associate and ioyn thy selfe  
 with this holy company, to adore &  
 reuerence this most Holy Virgin: for



*A Manuall of spirituall*  
 the Mother of such a Redeemer, ac-  
 Knowledging that by her meames,  
 thou take her for thy Patronesse, and  
 become truly deuout vnto her, thou  
 mayst (by the grace of God) be part-  
 taker of the glory and eternall blisse  
 which thou hopest to enioy in hea-  
 ven.

**THE III. MEDITATION**  
*Of the apparition of Christ to S. Ma-  
 ry Magdalen.*

**THE I. POINT.**

**T**O consider how S. Mary Ma-  
 dalen vpon Sunday very early  
 came to the monument, bring-  
 ing with her odoriferous oynment  
 and aromaticall spices to anoynt  
 maysters body: and not finding him  
 she thought that he had been stol-  
 ven which occasioned in her soule  
 grieue & sorrow: for before the  
 because her Lord was dead, and  
 because they had taken him away  
 put him she knew not where. And  
 she stood at the monument, & comfort,

Exercises. (Lib. III. Med. III.) 459  
not depart thence, but sayd: O may  
I, where art thou? where shalt I  
see thee my ioy? my life? where  
shall they purchase thee? O Lord whither  
shall I goe? where may I see thee?  
whome shall I aske for thee?

Ponder how much the earnest  
and longing desire, the abundant &  
frequent teares of this holy sinner,  
brought in the louing breast of God:  
for by her teares she obtained pardon  
of her sinnes, by teares she obtained  
the resurrection of her deceased bro-  
ther, by her teares she deserved to  
have Angells for her comforters, yea  
and the Lord of Angells himselfe; so  
maye be the first vnto whome our Sau-  
our did appeare.

Gather hence a great shame and  
confusion for that thou so little feelest  
and lamentest thy sinnes, hauing by  
them so often lost God and his grace.  
If thou desire to find and not to  
lose him, imitate this holy and fer-  
uent woman, not taking comfort in  
any thing vntill thou find & possesse  
An Creator: for if thou seek in  
thy comfort, thou shalt find him, and he

460 . III. Manuall of spirituall  
will comfort thee with his sight and  
presence.

THE 2. POINT.

**T**O consider how that our Saviour  
seeing the holy desires of his di-  
ciple, would now without further de-  
lay fulfill them, appearing vnto her  
yet disguised, so that she might not  
know him: and speaking vnto her  
a different voyce from that he yve  
wont to vse vnto her, he sayd: Wo-  
man, why weepest thou? vvhom  
seekest thou? And she answered him  
Because they haue taken away my  
lord, & I know not where they  
haue put him.

Consider, that when this sinner be-  
fore wept at the feet of Christ, & wa-  
shed them with the tears of her eyes  
our Lord said not to her: Why wee-  
pest thou? nor, whome seekest thou  
because those teares proceeded from  
the selfe knowledge of her sinnes,  
from a lively fayth and loue of  
Lord, whome she had present, who  
knew and approued them: but in  
gard these teares proceeded out of  
ignorance, and want of fayth, be-  
cause she

ing him as dead who liued, and seeing the liuing among the dead, he sayth: Why weepest thou? Whome seekest thou? For doubtlesse thou knowest not, because knowing thou wouldest not lament for me in this manner, neither wouldest thou seeke him as absent, whome thou hast present with thee.

Gather hence desires to examine and discusse wel the cause of thy teares, because many tymes thou wilt perswade thy selfe that thou weepest for thy sinnes, and thou dost not, but for the temporal losse which they haue caused thee. And other whiles thou wilt thinke that thou lamentest with desire to see and enioy God, yet thou dost not, but only to fly the trouble which thou endurest. And in like manner thou wilt thinke that thou seekest God & his glory, & in very deed thou seekest thy selfe, & thine owne honour and commodity. And asking God in this sort, with good reason he will aske thee: Whom seekest thou? Seeke therefore God in this sort, that he may approve thy



teares and say vnto thee and vnto all  
Blessed are they that mourne, for they  
shal be comforted.

THE 3. POINT.

**C**ōsider the mercy of our Lord  
vwho vwould not long conceal  
himselfe, but forth with meekly and  
lovingly discovered himselfe vnto his  
disciple calling her as he accustomed  
Mary. And she presently acknow-  
ledging his voice, answered, May-  
ster: & seeing her Lord and her God  
glorious and risen to life, she adored  
him.

Ponder how far the ioy, ad-  
miration, deuotion and astonishment  
she conceived of so great a wonder  
might extend it selfe, finding so much  
more then she desired: for seeking  
dead body she found her Lord alive  
and victorious ouer death. And  
sing herselfe at his feet she vwould  
haue adored & kissed the most  
cred signes of his wounds that vwould  
beautifull and resplendent; but  
Lord vwould not permit her as she  
saying: Do not touch me: for I haue  
not yet ascended to my Father,

**Exercises. (Lib. III. Med. III.) 463**  
thou thinkest, I am not to leave thee  
so soone, neyther shall this be the last  
tyme that thou shalt see me: for he  
fulfilled her desires when he appea-  
red to the women, with whome she  
also was.

From hence thou mayst gather  
seruent desires to seeke God: for if  
thou exercise thy selfe in the ver-  
tues of loue, and deuotion, patience  
and perseuerance in which this holy  
Goslinner exercised her selfe seeking our  
Lord, be assured that (albeit thou hast  
been as great a sinner as this his dis-  
ciple was) he will shew thee his mercy,  
granting thee that vvhich he gaue  
vnto her, to wit, to see her Lord and  
Mayster risen & glorious.

#### THE 4. POINT.

TO consider the infinite charity of  
thy Redeemer in honouring sin-  
ners truly penitent, sith that he chose  
for an eye witnes of his Resurrection  
a woman, a notorious sinner, & that  
she should deserue this visitation be-  
fore the Apostles, yea before the  
presence of the Apostles, & before the  
disciple singularly beloued above the  
rest.

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rest of the Apostles, because with so  
many teares & such perseuerance she  
had sought the Blessed body of her  
Lord.

Ponder how that the multitude  
of finnes past, do not preiudice, when  
they are recompenced with greater  
seruour present. Wherefore in regard  
that Magdalen was eminent in perfor-  
ming many thinges that others did  
not for the loue of Christ (as we haue  
said in her 35. Meditatiō of the second  
booke) & was present, & accompa-  
nied him at mount Caluaty, & assis-  
ted at his buriall: euen so she was  
most fauoured & cherished of all.

Gather hence, courage & confi-  
dence that thou be not dismaid at the  
multitude of thy finnes: for if thou  
come in time, & art diligent in the ser-  
uice of God, excelling therein through  
particuler seruices, he will bestow  
vnto thee speciall graces & fauours, that  
thou mayst deserue to see and enjoy  
him for euer in his glory.

TH

THE III. MEDITATION.

Of Christ his apparition to the Apostle  
Saint Peter.

THE I. POINT.

**T**O consider how Saint Peter &  
S. Iohn went to the monumēt,  
& entring in, saw only the lin-  
nen clothes wherein his holy body  
had beene vvrapt, and the napkin  
lying at one side, which they tooke  
for a certaine signe of his Resurrecti-  
on, as the women had told them.

Ponder, howv that amongst the  
disciples of Christ, Peter and Iohn  
were the most seruent, and who  
excelled most in the loue of Christ  
our Lord: for although these Apo-  
les knew right well of the persecu-  
tion that the Iewes raised against the  
disciples of Christ, keeping watch  
at the monument: they resolued  
ouertheles to go & see how matters  
passed.

Gather hence, how the loue of  
God maketh all thinges easy, over-



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maistereth & preuayleth agaynst dif-  
ficulties, be they neuer so great. Be-  
seech him to graunt thee that loue &  
charity which he gaue to his Apostles,  
that laying aside humane feare, thou  
mayst seeke him, and enter wherso-  
euer he shall be.

THE 3. POINT.

**T**O consider howv these Apostles  
returning to their lodging, Saint  
Peter retired himself to pray al alone  
and to ruminare vpon this mistery  
and meruayling with himselfe at that  
vvhich he had seene and done, our  
Lord appeared vnto him risen and  
glorious.

Ponder first the singular con-  
sent and ioy that bathed the hart of  
the holy Apostle, when he perceiued  
him present, whome his soule loued  
and desired. With howv lively a faith  
of the Resurrection vwould he lay  
I verily believe o Lord that thou art  
Christ, the Sonne of the liuing God  
with what deuotion and tears vwould  
he cast himselfe at the feet of his Lord  
and Mayster, who had done the same  
vnto him the night of his Passion,

deemi

*Exercises. (Lib. III. Med. IIII.)* 467  
deeming himselfe vnworthy of such  
a sight and presence, vvould repeate  
those vvordes which he had spoken  
vpon another occasion, to wit: Go  
forth from me o Lord, because I am  
a sionefull man. But by how much  
the more he humbled and debased  
himselfe, the greater were the prero-  
gatiues & fauours he bestowed vpon  
him.

Ponder secondly, what it was  
whereby Saint Peter made himselfe  
vvorthy of this apparition, and thou  
shalt find, that it was the prayer and  
meditation of the thing he had seene  
in the monument.

Gather hence desires to be a lo-  
uer of prayer, because that, & a good  
life, repentance of our sinnes, and  
purpose of amendmēt are the means  
redemy to find, see, & enioy Christ  
glorious.

### THE 3. POINT

O consider how that the holy A-  
postle enioying that soueraigne  
sight and presence of Christ risen,  
our Lord would say vnto him: Peace  
to thee, it is I, feare not, thy sinnes  
are

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are forgiven thee.

Ponder how much S. Peter would be abashed, and blush to see himselfe in the presence of his maister calling to mind how he had denyed and offended him: and it is credible, that he would abundantly renew his teares, weeping bitterly, and lamenting his sinne, & crauing agayne pardon therof.

From hence thou mayst gather how meruaylous great the diuine mercy is towards all those who hartily bewayle their sinnes & doe penance for them. Wherefore if thou lamentest thy sins, although thou be a greater sinner then this Apostle was, and so vnworthy to receaue fauour & benefits; yet comming in time thou shalt make thy selfe worthy of his soueraygne apparitiō in the Kingdom of his glory.

#### THE 4. POINT.

**T**O consider how Christ our Lord hauing visited S. Peter, sayd vnto him: Goe, & confirme thy brethren in the sayth of this mystery: & so he our Lord vanishing out of his sight betook

**Exercises.** (Lib. III. Med. IV.) 469  
betooke himself presently with great  
ioy & content to the place where his  
companions were, to confirme them  
in fayth, as his mayster had giuen him  
in charge. And the testimony he gaue  
of the Resurrection of our Lord was  
so effectuell & strong, that many be-  
lieued in him.

Ponder the great desire God  
hath of thy saluation, and that thou  
shouldst know the mystery of his Re-  
surrection, giuing thee maisters to  
instru& & declare it vnto thee, & that  
thou shouldst belieue in him thereby  
to obtaine eternall life.

And gathering hence desires  
to be gratefull vnto our Lord endea-  
uour to make benefit of the fauours  
thou shalt receaue at his diuine hand,  
to confirme thy brethren in vertue  
with thy exāples & words, that they  
may glorify & prayse him.

**THE**



## THE V. MEDITATION.

Of Christ his apparition vnto the two  
disciples that went to Emmaus.

## THE I. POINT.

**T**O consider, the desolation and  
sorrow wherewith the two dis-  
ciples going to a towne called  
Emmaus, talked and reasoned with  
themselus of the paines and Passion  
of Christ our Lord; who approa-  
ching went with them, and vouchsa-  
fed to accompany them in this voy-  
age, but their eyes were held they  
might not know him: meaning to  
discover vnto them, in the end of  
the iorney, his glorious Resurrecti-  
on.

Ponder the loue of Christ to-  
wordes these two disciples, sith the  
small & slender faith they had of his  
Resurrection, was not a cause to with-  
draw him from their company, be-  
cause he is infinitely delighted to be  
with them who speake and discourse  
of holy thinges, vvho sayth: Where  
there

**Exercises. ( Lib. III. Med. V. ) 478**  
there be two or three gathered in my  
name, there am I in the midst of  
them.

Gather hence how fit and be-  
seeming a thing it is euer to talke of  
God, and to entertayne thy selfe in  
like discourses with thy companions,  
especially in tyme of affliction: sith  
our Lord is at hand to comfort them  
conuerting their sorrow and detola-  
tion into ioy and content. And con-  
trary wise how ill it is to speake of  
prophane and bad matters, because  
such do banish & exclude Christ le-  
sus from their company, & he flyeth  
from them.

**THE 2. POINT.**

**T**O consider how Christ our Lord  
encountred these his two seruants  
in a pilgrimes weed, & (as if he had  
not knowne) sayd vnto them: What  
are these communications that you  
conferre one with another walking,  
& are sad?

Ponder that our Lord is not  
only glad and recreated for that ha-  
th endured so much as he hath, yea  
death it selfe, being so reproach-  
full

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full and ignominious, but desireth  
that all should heare it recounted and  
spoken off. And therefore he asked his  
disciples ( which he, as an eye wit-  
nesse, knew right well ) of what they  
only by hear-say treated off, for their  
feare & cowardlines had caused them  
to fly.

Garther hence confusion and  
shame, considering how forgetfull  
thou art of vwhat our Lord suffered  
for thee, whereas thou hauing done  
& sustayned so little for him, not  
withstanding most mindfull therof  
expecting that he reward & crowne  
thy slender seruice, & desirous to be  
esteemed as one who hath trauelled  
and endured much for the loue of  
God, yea & art discontented to be o-  
therwise reputed.

### THE 3. POINT.

**T**O consider how our Lord ha-  
uing heard them, forthwith be-  
gan to rid & deliuer them from their  
ignorance, and reprehending them  
for their incredulity and hardnes of  
hart, proued vnto them by authority  
out of the Prophets, how Christ  
ought

ought to have suffered, & so to enter into his glory.

Ponder that if it were necessary that Iesus Christ should suffer such & so grievous injuries & reproaches thereby to enter into glory, which was his by inheritance, as being the naturall Sonne of God; how will it be possible that thou, who art a servant & spendst all thy life in contentments, pleasures & vanities, shouldst enter into glory, which is not thine, but that it must cost thee a Crosse, mortifications and afflictions: for costing God all this, shouldst thou enjoy it at free cost? that is, for nothing?

From hence thou mayst gather desires to imitate in some thing thy Captaine Iesus, with a great feare lest thy want of fayth be a iust cause why thou deseruest to be reprehended of his diuine maiesty, and held as foolish and slow of hart to believe & vnderstand his diuine Misteryes.

THE



## THE 4. POINT.

**T**O consider that as these holy pilgrimes drew neere to the towne vvhither they yvent, our Lord made semblance to goe further: but they with much instance and intreaty forced him, saying: Tarry, because it is towards night, and the day is now far spent.

Ponder that howsoever Christ our Lord made semblance to go further, his intention and desire was to remaine vwith them, to impart vnto the that toothsome repast, & to open their eyes and manifest himselfe vnto them, as he did in this occasion, refreshing & feeding them with his sacred body: for his delights are to be with the children of men.

Hence thou maist gather confusion and shame, that thy delights are not to be with God, nor to draw neere and conuerse with him, but to withdraw thy selfe from him, & not to discourse and treat of him, but to be in the vayne, transitory, and perishing things of this world; not reflecting

*Exercises. (Lib. III. Medit. VI.) 475*  
howv that the day of thy life passeth  
on, and hasteneth to an end, & the  
night of thy death approacheth, where-  
in thou art to give an account to God  
of all.

## THE VI. MEDITATION.

*Of his apparition to the Apostles vpon  
Easter-day.*

### THE I. POINT.

**T**O consider howv Christ our  
Lord appeared to his Apostles,  
being gathered together, v-  
pon the day of his Resurrection.

Ponder the great care our Sa-  
viour hath to visite his beloved dis-  
ciples: forgetting the small fidelity  
they shewed him in his Passion, when  
leaving him in the handes of his  
enemies, they all fled, and forsooke  
him.

Gather hence desires of grati-  
& come to this Lord, vvho many times  
wardeth thee spiritually, that which  
he did to his Apostles visibly & cor-  
rectly: for albeit thou hast beene so  
vagrantly

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vngreatfull and disloyall vnto him,  
thunnd, forsaken & fled from him  
many tymes, he neuertheles omi-  
seth nor oftentimes to visit thee with  
his diuine inspirations, giuing him-  
selfe also vnto thee with great loue  
corporally, as often as thou comest  
to receaue him in the most B. Sacra-  
ment.

THE 2. POINT.

**T**O consider how our Lord en-  
tered in to his disciples, hauing  
the dores of the house shut, where  
they were retyred for feare of the  
Iewes, our Lord entring in far better  
then the Sunne entreth through the  
chinks of the windows, to awake the  
sleepy, & to rid the fearefull of their  
dread.

Ponder, that the causes why our  
Lord entred to visit his disciples the  
dore being shut, amongst others  
were these: The first was to manife-  
st vnto them, that his body being glo-  
rified, he could enter and penetrate  
by the grace of subtilty, whither  
soeuer he would, without any obsta-  
cle or let at all. The second, to make  
known

*Exercises. (Lib. III. Medit. II.)* 477

knowe unto them the efficacy of his  
omnipotency. The third, & that  
which maketh most for thy purpose,  
is to teach thee, that Gods' holy will  
& pleasure is thou shouldst keep shut  
the gates and windows of thy hart,  
which are thy senses, that theeues  
may not enter therat, which are the  
diuells, to robbe & spoyle the fruit of  
a good conscience.

Gather hence lively & effectu-  
all desires, from this day forwardes  
to be very vigilant and circumspect  
ouer the guard and custody of thy  
soule, powers & senses, not permit-  
ting them to wander without bridle  
in pursuit of creatures. And so doing  
the Lord and owner thereof will en-  
ter to replenish her with true ioy &  
comfort.

### THE 3. POINT.

O consider how our Lord, the  
disciples being thus gathered to-  
gether, came with a cherfull coun-  
tenance, and placing himselfe in the  
middlest of them (which is the place  
him who maketh peace, to infuse  
thereby, that for this effect he  
had



had come into the world, & that this was which he had negotiated and brought to passe by his death') said vnto them: Peace be with you.

Ponder how great a friend Christ our Lord is of peace, sith the first word he vttered, by the ministry of his Angells, when he came into the world, was giuing peace to men. And being in the world he sayd to his Apostles: My peace I giue vnto you. And being to depart out of the world: My peace I leaue to you purchased by my death and Passion. Whence it followeth by good consequence, that our Lord recommended vnto vs in life & death, nothing so much as peace: and because sinne had beene cause of so great enmity betweene God and man, Christ our Lord vouchsafed (thereby to reconcile and set vs at peace with his Eternal Father) to receaue the blowes of his rigorous iustice vpon that sacred humanity, rent and torne in a thousand places, and setting himselfe in the midst, to say: Peace be vnto you.

Hen

Hence thou mayst gather two things: the first, how often thou be-  
ing at enmity with God, he hath in-  
vited thee to peace, & thou hast not  
admitted it, never ceasing to warre  
against him with thy finnes. The se-  
cond, how little peace thou hast kept  
with thy neighbour, falling out with  
him for matters of small importance  
and trifles. Beseech this Lord who is  
God of peace, to come into thy soule  
& graunt thee that which the world  
cannot giue, establishing peace be-  
tweene thy soule and thy spirit, be-  
tweene thy powers and senses, be-  
tweene his Eternall Father & thy bre-  
thren.

#### THE 4. POINT.

TO consider how Christ our Lord  
entering, the disciples were trou-  
bled and affrighted, imagining that  
they saw a spirit, and our Lord sayd  
to them. Why are you troubled, and  
agitations arise into your hearts? See  
my handes and feet, that it is I:  
handle and see, for a spirit hath not  
flesh and bones, as you see me to

Ponder

Ponder the sweetnes of his voice which was sufficient to appeale them & rid them of all feare, & to make them to know him, as who should say: My deereft disciples, I am the same I was wont to be, in my nature, in person, & in quality: I am your Sauour, your Maister, your brother & your God, feare not the fury of the Iewes, nor the indignation of the Gentills, nor the cruelty of Kings & Princes who haue risen against me nor those who oppose themselves and persecute you, for I being in your company you are secure & in safeguard.

Gather hence security & confidence for thy soule, timorous & fearefull through the manifold sinnes thou hast committed, saying to her: O my soule feare not, for although thy finnes be many, this Lord promisseth & sureth thee of the pardon of them. This Lambe is he that taketh away the finnes of the world, and he will take away thine: & if he be protectour of thy life, of whom shouldst thou be afraid?

**THE VII. MEDITATION.**

*Of Christ his apparition to the Apostles,  
Saint Thomas being present.*

**THE I. POINT.**

**T**O consider how our Lord, the  
disciples being, gathered toge-  
ther, entred and sayd to his  
disciple who had not believed the Mi-  
racy of his Resurrection: Put in thy  
finger hither, & see my bandes, &  
bring hither thy hand, & put it into  
my side, & be not incredulous, but  
faithfull.

Ponder the infinite charity of  
our Lord in being solicitous for the vwell-  
fare of his sheep, for hauing expected  
eight dayes to see if Thomas vwould  
call himselfe and acknowledge the  
woundes of his hart, he would not  
deferre the remedy any longer, but  
came in person to cure this his Apo-  
stle and lost sheep, and taking him by  
the hand, desired to put & place him  
into his hart.

**Gather hence howv great the  
X mercy**



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mercy of God is, graunting thee by  
infallible promise and assurance, that  
he will not conceale himselfe from  
thee if thou seeke him, yea albeit thou  
hast been as incredulous as S. Thomas:  
& confessing him for thy Lord  
& thy God as he did, he will graunt  
thee that which he afforded him, that  
is, his body, not only to touch him  
but also to receaue and enioy him  
thy brest.

THE 2. POINT.

**T**O consider how that our Lord  
who permitted not himselfe to  
be touched by Mary Magdalen, louing  
him so deerly, and seeking him  
earnestly, taketh Thomas (as we see  
being incredulous, by the cold  
frozen hand, maketh it warme  
cherisheth it, and putteth it into  
bosome, heaping vpon him so many  
benefits.

Ponder how, that whatsoever  
S. Thomas desired and asked, the  
Lord graunted him, as if by his  
louing, some profit were to ensue  
Christ, whome loue made to reche  
for gaynes, as his owne, yea and  
prod

procure them euen with his losse.

Gather hence an exceeding desire to beare with the defects of thy brother, & not to be slacke nor wearied with seeking his redresse, but euen leauing thy owne right, to goe vnto him if he will not come to thee; and with breach of thine owne will to cōdescend vnto his; perfectly imitating Iesus Christ our Lord, who altho he was triumphant and glorious yet did he not omit to come, and doe maintaine Thomas so great and speciall honours and priuiledges. And as he dwelt with him, so doth he also dayly dwell with thee when thou comest to receive him corporally and spiritually: and learne to be gratefull and seruiceable therefore.

THE 3. POINT.

Consider S. Thomas his worthy confession, for as soone as he touched the precious wounds of his Saviour, his eyes enlightened with that true Sunne, he became so illuminated with the rayes & beames of his true light and splendour, that he

X. confessed

confessed plainly & clearly the article of his resurrection, which he had not believed before.

Ponder the loue which Christ our Lord hath to sinners, and which himselfe shewed to haue to this incredulous and sinnefull Apostle with the sinne of his small fayth, was not inough to make him leaue to bestow such fauours and benefites vpon him, as being impassible & glorious to vouchsafe him his diuine hands & feet, bowells and hart, to touch and handle.

Ponder secondly how the Apostle seeing himselfe so honoured and fauoured of our Lord, brake out in these tender and deuout vvords saying: My Lord, and my God. And with good reason he called him his Lord and not our Lord, because he loued him so tenderly, that for his good loue he appeared to all the Apostles and forgetting as it were all the rest vpon him alone bestowed the grace and benefite, to inflame him in his diuine loue.

From hence thou mayst grow

desire

Exercises. (Lib. III. Med. VII.) 485

desires to confesse with S. Thomas  
that Iesus is thy Lord and thy God :  
for his loue is so exceeding great, that  
he is ready to do for thee alone, that  
which he did for Saint Thomas, sith  
that, as well for thee, as for him, he  
delinered himselfe vp to death, to  
purchase for thee eternall life.

#### THE 4. POINT.

TO consider the worder which our  
Lord said to his Disciples: Because  
thou hast seene me Thomas, thou hast  
believed. Blessed are they that haue  
not seene & haue believed.

Ponder, that albeit our Lord  
approued the confession of S. Tho-  
mas, yet wold he not call him Blessed  
as he did S. Peter when he confessed  
him for the Sonne of God, and the  
reason was, because he had been slow  
in believing: wherefore instead of  
praising him, he reprobended him,  
saying: Because thou hast seene me,  
Thomas, thou hast believed; as who  
would say: Thanks be to thy hands  
and eyes which I haue giuen thee to  
believe, that I am thy Lord, and thy  
God.



Endeavour to gather hence an earnest desire to see Christ thy Lord, if not corporall, as the disciples saw & enoyed him with their corporall eyes, at least spirituallly, sith those who believe his Resurrection not hauing seene him, Almighty God calleth Blessed.

## THE VIII. MEDITATION

*Of his apparition to the Apostles vpon Ascension day.*

### THE I. POINT.

**T**O consider how our Sauiour appearing to his disciples, told them that the same day he was to go to his Father, & that if they loved him, they should verily be glad, in regard that it was expedient for them that he went to heaven.

Ponder how desirous the disciples were, not to loose the corporeall presence of their Maister, seeing it was necessary vwith these and other like speeches to aduertise them, that was not only expedient for his be-

*Exercises. (Lib. III. Med. VIII.)* 487  
nour to ascend to heauē, but also that  
it imported them much, thereby to  
make more perfect their faith, to raise  
their hope, & to purify their charity.  
For if I go not to my Father (our Lord  
sayd vnto the) the Holy Ghost shall  
not come to you.

Gather hence, that if to loue  
the corporall presence of their Lord  
and Mayster, with a loue somewhat  
lesse pure, & in part interested, would  
haue hindred the comming of the  
Holy Ghost to the disciples, how much  
more will it hinder thee to loue thy  
selfe, or any other creature with an  
inordinate loue.

#### THE 2. POINT.

TO consider that our Lord sayd  
vnto his disciples to comfort them:  
Reioyce my beloued disciples at my  
departure, because I goe to prepare  
you a place,

Ponder how that thy Redee-  
mer directeth likewise the same speech  
to thee, as to his Apostles: Reioyce,  
because I goe to heauen, that now  
from this day forward thou mayst  
haue entrance therein; reioyce for that

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I ascend and goe before, to open for thee those celestiaall gates, by which thou (albeit a wretched & sinnefull creature) mayst haue franke and free entrance, vvhich before I ascended was not graunted to the iust and holy. Reioyce because I ascend to day, that thou mayst ascend to morrow. & be seated by me in the place assigned thee by my Father.

Hence thou mayst receaue innumerable great ioy and content for that thy Lord and thy God ascendeth into heauen: because for him principally it vvas created. Craue of him his diuine grace, that by meanes of a good & vertuous life, thou maist deserue to see, and enioy him in his glory.

THE .II. POINT.

**T**O consider how our Lord hauing comforted his disciples, said vnto them: Tarry in the Citty, till you be endued vvith pouer from aboue.

Ponder that word, Tarry, that is they should abide, rest, and stay vvhereby he meant to signify, that they

*Exercis. (Lib. III. Med. VIII.)* 48  
they were to expect him with patience and perseverance, with repose of body and mynd. Secondly God commanded them to keep in the City, to giue them to vnderstand that this fauour was not done to them alone, but was also ordayned for the good of the vniuersall world.

Gather hence desires to expect the coming of this diuine spirit with repose and quietnes, because God desireth that his, though they liue in the midst of the streets, and noyse of the world, may haue their mind quiet and peaceable, that they may pray and attend to him with such spirit and recollection as his diuine majesty requireth, & to thee shalbe necessary.

#### THE 4. POINT.

O consider how Christ our Lord, commanded his disciples forthwith to betake themselves to mount Oliuet, because from thence he vvas to ascend to heauen.

Ponder how these holy disciples would call to mind, that the cause which their Lord and Mayster



490 A Manerall of spirituall  
had chosen to suffer iniuries & repro-  
aches on the Crosse, he now chose to  
mount thence vp to Heauen, there to  
enjoy the immeasurable greatnes of  
his glory: & that the way to ascend  
to heauen is the mount Oliuet, or of  
oliues, which signifyeth charity and  
mercy.

Gather hence desires to be chari-  
table & mercifull towards thy neigh-  
bours, & to extoll & magnify the  
wisdom & prouidence of God, who  
is able to make that, which is the be-  
ginning of thy humiliation & con-  
tempt, to be the origen & cause of  
thy exaltation & prayse, as may be  
scene in Ioseph, whose calamity, in-  
famy & imprisonment, God vsed as  
meanes to mak him soueraigne Lord

& King of Ægypt.

*margaret yarbrough*

*margaret yarbrough*

*Cissi Houghton*

*Jene Foster*

*for*

THE IX. MEDITATION.

*Of the ascension of Christ our Lord.*

THE I. POINT.

**T**O consider, that fourty dayes being past after the resurrection of Christ our Lord, in which he had treated and conuersed with his, the house of his glorious ascension being come, hauing all his disciples present: he tooke his leaue of them with manifold signes and demonstrations of loue, and as a most louing Father who departeth, lifting vp his hands, he blessed them, and so departed from them.

Ponder how great the grieve & feeling of these most louing children would be for the departure of their Father, when they should see that Lord to leaue them, for whom they had left all thinges. It is to be believed that then some would cast themselves at his feet, others would kisse his most sacred hands, others would hang vpon his necke, and all would

say: Hovv O Lord, dost thou go and leaue vs thus alone, and orphanes in the middest of so many enemies? What shal children do without their Father, disciples without their Master, sheep without a Sheeheard, & feeble and vveake souldiers without their Captaine? But our Lord comforted them, promising them the fauour and ayd of the Holy Ghost, and his perpetuall assistance and prouidence, vvhich neuer should fayle them.

Gather hence desires, that this Lord, before he depart to heauen, vouchsafe to giue thee his benediction, & taking hold spirituallly of his hands, casting thy selfe at his feet, & hanging on his necke, thou shalt, as an other Iacob, say vnto him: I vwill not let thee goe, o Lord, vnles thou blesse me: for thereon my whole remedy and euerlasting blisse dependeth.

### THE 2. POINT.

**T**O consider how that glorious body of Christ our Lord, hauing imparted his benediction to his, in the

pro

**Exercises.** ( *Lib. III. Med. IX.* ) 493  
presence ascended to heauen, the disciples remayning in suspence and astonished to behold their Elias mount vp to heauen : & whereas they could not follow their Lord with their bodies , they followed him with their eyes & harts.

Ponder the great admiration of the Angells, and men which were there assembled , seeing that sacred humanity of Christ our Lord to mount aboue all celestiaall spirits, towards that Citie , and to be seated at the right hand of the Father , vvho had been so much debased and humbled : wherefore replenished vvith excessive ioy and comfor they vvould say to ech other : Ascend o Lord, ascend, not to mount Caluary to be crucified betweene two theenes on a tree, but vnto the holy hill of Sion in the heauenly Hierusalem , to be glorified betweene two diuine persons , by the quyers of Angells and blessed soules that inuisibly accōpany thee :  
Ascend O Lord , ascend to this soueraigne Court, not to suffer and dye, but to triumph ouer death it selfe &  
sine



From hence thou mayst gather how well afflictions endured for the loue of God, are imployed, seeing he can and will reward and recompence them so largely, magnifying and exalting aboue all creatures him, vvhó humbled himselfe and suffered more then all. Beseech him that sith he saith by Saint Iohn: If I be exalted from the earth, I will draw all things to my selfe, it may be fulfilled in thee, that thy mind and affliction being separated from earthly vanities, thou maist ascend with him & his holy company to heauen.

### THE 3. POINT.

**T**O consider how the holy Apostles after they had lost the sight of their God and Lord, they vvent backe to Hierusalem with great ioy, because the same loue that caused them so much to lament their losse enforced them on the other side to reioyce at his glorious triumph & entrance into that celestially countrey, where he should be receaved of those courtiers of heauen with singuler ioy  
exulta

*Exercises. (Lib. III. Med. IX.)* 495  
exultation & triumph, some singing  
others playing on their admirable &  
melodious instruments.

Ponder how different this Thursday in mount Oliuet was from that Friday in mount Caluary; there solitary, heere so well attended; there nayled on a Crosse, heere exalted aboue the clouds; there cucified betweene two theeues, heere enuiroened with quiers of Angels, there blasphemed and scorned, heere honoured & renowned; finally there suffering & dying, heere reioyeing & triumphing.

Gather hence great comfort to see this so wonderfull a mutation & change, and reioyce in this day of Christs Ascension into heauen to be thy aduocate, & feare his Comming to be thy Iudge.

THE 4. POINT.

TO consider the ioy of Christ our Lord in this triumph, of whome it is sayd: God is ascended in iubilati-on, seeing the happy end of his tra-uels.

Ponder how much the Eternal  
Father

Father exalted him aboue all, vvhó humbled himseife more then all, giuing him for the throne of the Crosse a throne of Maiefty, for the crowne of thornes, a crowne of glory, for the company of theeues, companies of Angells, for the ignominies and blasphemies of men, honours and prayes of celestiaall spirits. And because he descended first into the inferior parts of the earth, he made him ascend aboue all the heauens. In conclusion, that nature vvherto it vvas sayd: Dust thou art, & into dust thou shalt returne, now is raised from the dust of the earth aboue all the heauens.

Gather hence how requisite it is to humble thy selfe for Christ, so to be exalted vwith Christ, because if thou wilt not be like vnto him in debasing and humbling thy selfe, in vaine hopest thou to follow him in ascending & raigning.

y After the Meditation of the Ascension of Christ our Lord to heauen it vvere much to the purpose to set downe the meditatio of his glory, but

*Exercises. ( Lib. III. Med. X. ) 499*  
in regard vve haue treated thereof in  
the first Booke, together vvith the  
last things of man, we remit him who  
desireth to read & meditate thereon  
to that place.

## THE X. MEDITATION.

*Of the comming of the Holy Ghost.*

### THE I. POINT.

**T**O consider how after our Sa-  
uiour was ascended into hea-  
uen his disciples retyred them-  
selues into an vpper chamber in Hie-  
rusalem, where they all persevered in  
continuell prayer expecting the Holy  
Ghost.

Ponder that the strongest and  
most effectuall meanes that may be  
to procure the comming of the Holy  
Ghost into thy soule, is a continuall,  
inflamed and feruent perseuerance in  
prayer: for otherwise, if when others  
pray thou sleepest, if when others at-  
tend and are carefull of their saluati-  
on and spirituall profit, thou remay-  
nest carelesse & negligent of thy owne,  
if



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if when others haue their minds and  
conuerſation vvith God, thou haſt  
thyne with men, although thou be  
in company of the good and hely, in  
one houſe and reſidence, in one ſame  
Religion, this diuine ſpirit vvill not  
come vpon thee.

Gather hence deſires to perfe-  
uere in prayer, and to be frequent  
therin, that this diuine fire of the holy  
Ghoſt may come alſo vpon thee as it  
came vpon the Apoſtles, who with ſo  
many ſighes & longing deſires ex-  
pected its comming.

#### THE 2. POINT.

**T**O conſider how there came ſo-  
deſly a wind that filled the whole  
houſe vvhere the Apoſtles vvere in  
prayer.

Ponder firſt, how this vvind  
and coole ayre of heauen, did not  
leauē any chamber, roome, cloſet or  
corner of that houſe which it did not  
penetrate, to ſignify that this quikning  
ſpirit is offered & giuen to all men  
generally in whatſoeuer part or cor-  
ner of the world they are.

Ponder ſecondly, that when the

Hol

*Exercises. ( Lib. III. Medit. X ) 499*

Holy Ghost entreteth into a soule, it filleth all her faculties by his power, vvith verities and celestiaall virtues, not leauing any part voyd or vnfurnished.

From hence thou shalt gather, that if thou desire this soueraigne spirit should replenish the house of thy soule vvith his diuine graces and gifts, thou must not wander out of it, distracting & busying thy thoughts about creatures, but remayne settled and quietly reposed therein, imploying her in good desires, thoughts & works: for doing so, this diuine spirit vvill fill thee vvith his abundant loue & grace.

THE 2. POINT.

TO consider how the Holy Ghost descended in forme of fiery tongues vpon all the Apostles and disciples, that were retyred in that house, verifying that vvich Christ our Lord sayd vnto them: I came to cast fire on earth, and what will I, but that it be kindled, and inflame the harts of men.

Ponder that the cause, why this  
Lord

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Lord cometh in forme of fire, vvas that the Apostles might be like vnto burning torches, which should set on fire the vvhole vworld, & that they might illuminate & inflame the hearts of men with this fire of diuine loue: making them of wolues, to become sheep: of crows, doves: of lions, lambes: & of brutish people and infernall monsters, spirituall Angells.

Gather hence great desires that this fire would vouchsafe vnto thee one sparke of his heat, that thy lips being purified, as were those of the Prophet, thou mayst hence forward neither speake, nor discourse of vaine & base thinges of the world, but of God and his prayses, endeavouring with thy speeches and connerlation to inflame thy selfe and those vwith whome thou conuersest, with the fire of thy diuine loue.

THE 4. POINT.

**T**O consider that albeit the disciples which were in that chamber, were more then an hundred, and all of different merits, yet that pure spirit replenished all with his diuine gifes

**Exercises.** (*Lib. III. Medit. X.*) so that  
and graces imparted himselfe entirely  
to euery one.

Ponder that although all were  
full of the Holy Ghost, yet some re-  
ceaued greater grace & benefit then  
others, that is, the more holy recea-  
ued greater plenty of grace. And so  
the most B. Virgin as fullest of grace  
& vertue, receaued more abundance  
therof then all the rest together.

Gather hence a great desire to  
dispose and prepare thy selfe to re-  
ceane this diuine spirit, with the grea-  
test seruour thou canst, because he  
communicateth himselfe more abun-  
dantly to him that is best prepared: &  
to make thy selfe such, the principall  
vertue which thou must procure to  
haue, is Humility, which conserueth  
the rest, as the Prophet Isay sayth:  
Vpon vvhom repositeth my spirit,  
sayth our Lord, but vpon him that is  
humble and meeke? Be thou then  
such an one, that with like disposi-  
tion thou mayst receane and preserue in  
thy soule this diuine spirit, who res-  
isteth the proud, and to the humble  
giveth his grace.

THE



## THE XI. MEDITATION.

*Of the death of the most Blessed Virgin  
our Lady.*

## THE I. POINT.

**T**O consider howv the B. Virgin  
our Lady being now in years,  
& God hauing determined her  
some tyme in this life ( which some  
believe vvere fifteen, others ( more  
probably ) say, that she liued twenty  
three yeares after the death of Christ  
and that she departed this life to hea-  
uen the 71. yeare of her age ) Almighty  
God hauing preserved her heere al  
this tyme to giue light to the vworld,  
& for the comfort and benefit of the  
whole Church, & also that she might  
see the faith and name of her Blessed  
Sonne diuulged and spred ouer all  
parts of the world, she had novv most  
earnest and inflamed desires to go to  
heaven, vwhere she vvas to find out  
Lord Iesus Christ her Sonne victori-  
ous and triumphant, whome she in-  
stantly belought to take her out of

*Exercises. ( Lib. III. Med. XI. )* 502  
this exile, banishment, & tempestuous sea, & conduct her to that secure port of happines, where for ever she might enioy his glorions sight & company.

Ponder, how this most Blessed Sonne approving the pious desires of his deereft Mother, and acknowledging the aspirations of her hart to be greater then those of Dauid where he sayd: Euen as the Hart desireth after the fountaines of waters, so doth my soule desire after thee o Gods: he sent vnto her an Angell (which many holly Fathers imagine, was the Angell S. Gabriel) who came with a palme in his hand in token of the victory that this triumphant Lady had gotten of sinne, of the Diuell, & of death it selfe, And the B. Virgin receaued him with great comfort & ioy of spirit, considering what she so much desired was now to effected.

Gather hence enkindled desires to see and enioy God, that when thy dayes shall end and death arriue, thou mayst receaue it with gult and ioy, hoping by meanes thereof to  
parti-

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participate in heauen, of the sweet  
presence and company of Christ our  
Lord, and of his most Blessed Mo-  
ther.

THE 2. POINT.

**T**O consider howv. the Sonne of  
God determining to fulfill the de-  
sires of his most B. Mother, the Apo-  
stles being deuided ouer the vvhole  
world preaching the victories of their  
Lord, were miraculously assembled  
in the house of the B. Virgin, who re-  
ioycing much at their comming, dis-  
closed vnto them the newes of her  
death, vvith a cheerfull & graue coun-  
tenance declaring vnto them her de-  
sire to depart this life, & to go to hea-  
uen, which Almighty God had gra-  
nted vnto her.

Ponder the feeling, teares, and  
tendernes of hart wherewith this do-  
lefull relation afflicted them all, see-  
ing their Mother ready to depart this  
life, and that diuine Sunne illumina-  
ting the Church, to withdraw it self  
& go downe.

Ponder secondly how the Ble-  
ssed Virgin without any infirmity o-  
paye

**Exercis. (Lib. III. Med. XI.) 505**  
payne at all (but of meere loue and  
desire to see and enioy her Sonne in  
heauen) betooke her selfe to her poore  
bed, & beholding them all vvith a  
countenance rather diuine, then hu-  
mane, willed them to come neere, &  
gaue them her blessing, saying: God  
be with you my dearly beloued chil-  
dren, lament not because I leaue you,  
but reioyce because I goe to my best  
beloued Sonne.

Gather hence an exceeding de-  
sire to approach in spirit neere vnto  
this B. Lady, & ioyning thy selfe to  
this good company, beseech her to  
giue thee her holy blessing also, that  
therewith thou mayst increase & goe  
forward in grace & loue of her God,  
& thy Lord.

### **THE 3. POINT.**

Consider how Christ our Lord,  
this happy houre being at hand,  
came downe from heauen accompa-  
nied with innumerable Angells, by  
their sight and presence to reioyce his  
most B. Mother, & to conduct her in  
heauen.

**Ponder first the gracious and  
sweet**



Sweet vvordes vvhich the Sonne of  
God vsed vnto his sacred Mother the  
Blessed Virgin Mary, vvhich might  
be the same that the holy Ghost spea-  
keth to his Espouse in the Canticles:  
Arise, make hast my loue, my doue,  
my beautifull, and come: for winter  
is now past, the raine is gone and de-  
parted: The flowers haue appered in  
our Land: Come from libanus my  
Espouse, come from Libanus: come  
thou shalt be crowned, vvith the  
crowne of Iustice, which thou hast  
well deserued.

Ponder secondly what, & how  
great the iubilies and comforts vvere  
that did trauerse the hart of this  
Lady; what thanks she gaue her Sonne  
and her God, for such benefits be-  
flowed vpon her, and for vouchsa-  
fing to cloth himselfe with her fle-  
sh and bloud in her virginall wombe  
and calling to mind the manner of  
death on the Crosse would say: O  
Father as thou art God, and my Sonne  
as man, into thy hands O Lord I com-  
mend my spirit. And vvith the  
words she yielded her spirit to him  
who

*Exercises. (Lib. III. Medit. XI) 507*  
whome she had inuested within her  
selfe.

From hence thou shalt gather  
affections to prayse God our Lord,  
in whose sight the death of this Lady  
was precious, giuing her so copious  
and large a recompence for her la-  
bours. Trust in like sort to receaue  
reward for that thou hast endured for  
his seruice & glory, that so thy death  
may be precious in his sight, as is that  
of his Saints.

#### THE 4. POINT.

TO consider how the holy Apostles  
and disciples of our Lord, vwhen  
they beheld that body without life,  
of which our life had taken flesh, they  
all prostrated themselves vpon the  
ground, kissing it with great tender-  
nes, deuotion & affection: then lay-  
ing it forthwith vpon a Beere, they  
ooke it on their shoulders, and car-  
ried it through the Citty of Hierusa-  
lem, singing Hymnes and deuout  
prayers, till they arriued at the sepul-  
cher where it was to be placed.

Ponder how their grieve at such  
a time as the holy body vvas put into  
the

the Monument, was renewed, & that they deuoutly kissed, and with great reuerence adored it againe & againe, not being able to withdraw their eies from thence vwhere they had their harts.

Hence stir vp in thy selfe a tender feeling & sorrow for the absence of this B. Lady, & an earnest desire spiritually with thy best endeaour to accompany her holy body, confor-  
ting thy selfe with the quiers of Angels & the disciples, to sing with them her prayes: beseeching her to obtaine thee such a death, as thou mayst in her company enioy for euer the presence & glory of her most holy Sonne in heauen.

THE

THE XII. MEDITATION.

Of the assumption & coronation of our  
Blessed Lady.

THE I. POINT.

**T**O consider how the third day  
after the death of our Blessed  
Lady, Christ Iesus her Sonne,  
came downe from heauen, attended  
on by innumerable Angells, with the  
soule of his most B. Mother, & infu-  
sed it into her body, and made it a  
thousand times more beautifull then  
the Sunne it selfe, and restoring it to  
life, inuested it with immortality, &  
with a beauty and grace so diuine, as  
neither can be explicated by wordes,  
nor comprehended by humane vn-  
derstanding.

Ponder how glorious the body  
of this pure Virgin vvas, raysted out  
of the Sepulcher, vvith those foure  
dowries of glory, which the glorified  
bodies haue, of impassibility, agility,  
subtility, and clarity. And beholding  
her selfe in this manner, what thanks

Y ;

would



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would she render vnto her most B.  
Sonne, for hauing dealt so liberally  
with her, not permitting her body  
(albeit she dyed a naturall death, as  
other children of Adam) to be dissol-  
ued and turned to dust, conseruing it  
with the same integrity & purity, it  
had in life.

Gather hence great ioy at the  
Resurrection of the Blessed Virgin, &  
the incorruptibility of her body, the  
rare and speciall priuiledge graunted  
vnto her by her most holy Son, vwho  
fullfilled the desires of her soule. Be-  
seech him to fulfill thyne, which are  
to serue him with purity of body and  
soule in this life, that thou mayst see  
& enioy him in the eternall.

THE 2. POINT

TO consider, how our Lord God  
hauing raysted the body of the  
most B Virgin, the diuine Sunne &  
beautifull Moone, would behold ech  
other, not now mourning and eclips-  
sed as vpon good Friday, but most  
ioyfull, resplendent and beautifull.  
And those two blessed harts of such a  
Mother and such a Sonne, exulting  
with

*Exercises. (Lib. III. Med. XII.)* 511  
with ioy, vould giue to ech other  
sweet imbracings, & a thousand wel-  
comes & congratulations.

Ponder the most solemne pro-  
cession, which forthwith was made  
fro the sepulcher, euen to the highest  
heauen, and how that glorious body  
of the Blessed Virgin did mount and  
ascend on high, carryed vvith the  
vvinges of the giftes of agility, not  
standing in need of the Angells to as-  
sist or support her. Although they  
did all accompany her, some singing,  
others playing most sweely on their  
harps and violles, and reioycing and  
wondering at so great a nouelty, and  
glorious triumph, sayd: Who is this  
that commeth vp from the desert of  
this life with so great glory, flowing  
with delights, leaning vpon her be-  
loued?

Gather hence three things: Let  
the first be a most earnest desire, in  
spirit to follow the Blessed Virgin in  
this iourney, abandoning the vworld  
with thy hart, togeather with all the  
sensuall delights thereof. The second  
to endeauour to ascend enery day &c.

**§12** *A Mannall of spirituall*

to profit in vertue, not trusting to thy weake forces, not in thy arme of flesh but in the potent arme of God. Let the third be to reioyce euer in our Lord, and in vvhatsouer appertayneth to his seruice.

**THE 30. POINT.**

**T**O consider the place and seate which the Sonne of God assigned to his beloued Mother in heauen. This was no doubt the best and most eminent ( the sacred Humanity of Christ excepted ) which was, or euer shalbe giuen to a pure creature : for she was placed & seated aboue all the nine quiers of Angells, at the right hand of God, within his owne curtaine and throne, according to that of the Prophet, who sayth: The Queene stood on thy right hand in golden sayment, compassed with variety & beauty: for it was most meet that she who stood & was present on his right side suffering on earth at the foot of the Crosse, shold possesse the like place, reioycing in heauen : & that she who humbled her selfe below all creatures, should be exalted aboue them all, to  
be

*Exercises. (Lib. III. Med. XII.)* 513  
be their Mistresse, and the Queene of  
Angells.

Ponder how bright the Empe-  
rial heauen was with the glittering &  
resplendent light of such a Sunne and  
such a Moone, Christ and his Mother;  
how ioyfull and contented vvere the  
Angells with the sight and presence of  
such a Queene, by whose intercession  
they hoped the seates vvhich their  
companions had lost, vwould be re-  
paired; what great ioy did the Blessed  
conceane at the maiesty and glory of  
such a Mother, vnto vvhome all did  
reuerence, homage and obedience,  
seeing her so far exalted aboue them  
all. O how well satisfyed and con-  
tent vvas that humble Lady, seeing  
her selfe raysted from the very lowest  
place of the earth, to the supreme &  
highest heauen.

Wherefore gathering hence af-  
fections of ioy for that this Princeesse  
of heauen is so extolled aboue al pure  
creatures, thou shalt congratulate and  
contemplate with her, for that God  
hath so much honoured and exalted  
her. Hope thou for the same in hea-



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uen if thou shalt follow the steps of  
such a Son, & such a Mother.

THE 4. POINT.

**T**O consider how the most holy  
Trinity presently crowned the B.  
Virgin with three crownes. The E-  
ternall Father crowned her vvith a  
crowne of Power, giuing her, after  
Christ, power and dominion ouer all  
creatures in heauen and earth. The  
Sonne crowned her with a crown of  
Wisedome, enduing her vvith the  
cleare knowlege of the diuine essence  
and of all creatures in it. The Holy  
Ghost crowned her with a crowne of  
Charity, infusing into her, not only  
the loue of God, but also of her  
neighbours.

Ponder the admiration and a-  
stonishment of those Angelicall Hie-  
rarchies, vvhen they beheld the B.  
Virgin so much esteemed & honou-  
red vvith such crownes, graces and  
prerogatiues, and aboue all, consider  
what vnspeakable ioy this soueraigne  
Queene conceaued, with what affe-  
ction and deuotion she would renew  
her Canticle of Magnificat, seeing  
how

*Exercises. (Lib. III. Med. XII.)* 515  
how great things, he who is Almighty, had wrought in her.

Gather from hence liuely and inflamed desires to see and enioy this B Lady, who is the daughter of the Eternall Father, Mother of the Eternall Sô, & espouse of the Holy Ghost. For she is crowned with the diademe of glory, wherwith the true King Salomon crowned her in the day of her entrance into heauen, & in the day of the ioy of her hart. Beseech her, that seeing she is also thy Mother, she would also vouchsafe plenty of her mercies & vertues, that thou mayst obtaine & enioy the eternall crowne of glory, which God graunt vs. Amen.

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*The end of the Meditations of the life  
& death of our Sauiour, &  
his Blessed Mother.*

Y 6

HEERE

# H E E R E F O L L O W T W O M E D I T A T I O N S

*Seruing for preparation before the sacred Communion.*

## A N A D V E R T I S M E N T .

**I** Haue thought it good to end this Booke of Meditations with a few of the most Blessed Sacrament, to meditate vpon , not only the vvhole O&taue of Corpus Christi, and other feasts of the yeare (in regard this most Holy Lord graciously discovereth himselfe, and is so oftē carried in publike procession ) but also that seeing it is (through the bounty of God ) receaued so frequently, not of Religious persons alone, but of secular also, they may haue sufficient matter to prepare themselves before the sacred Communion, and to giue due thanks vnto our Lord after they haue receaued

ned it. For the excellency and souerainety of this diuine Sacrament ( in which is contained God himselfe ) requireth, that the disposition and preparation therto, be made with all care possible. And therefore one of the best preparations wherewith all may come to receaue abundant grace, will be retiring themselves, first to consider well some one point of the fixe, which are set downe in the two ensuing meditations, vvhich are of the Feare and Loue of God, because these two vertues vnite the soule with God, & are the two armes vvhewith she is to imbrace her spouse, and which do instruct and teach her what God is, and what she is. For Feare causeth in the soule humility and reuerence : Loue, confidence & deuotion. Feare discouereth the greatnes of God, and thy basenes : Loue, his goodnes and clemency : Feare his iustice and our sinnes : Loue, the mercy and confidence we ought to haue of the pardon of them : If therefore loue and feare worke so great good in the soule, thou must endeavour by all meanes



meanes that these sayd considerations may ingender and produce in thine these two pearles. But because our corrup: Nature so much affecteth variety, that though the consideration be most excellent, yet is it presently most weary of it: I will put in these two Meditations six points (as I haue sayd) which may serue for preparations to six Cōmunions: for new meat sharpneth & stirreth vp the appetite of man, & exciteth in him a new hunger & desire to vnite himselfe with God: for all these sauces and seasonings of considerations are necessary to make him eat the bread of Angels, who hath set his affection on the delights & food of beasts. After these shall follow six Meditations, which containe eighteen points or considerations, wherein the seruant of God may find sufficient matter for so many cōmunions, to render due thanks after he hath receaued: out of which he may reape the fruit and profit he desireth.

**THE**

THE I. MEDITATION.

Of Feare.

THE I. POINT.

**T**O consider the immensity and maiesty of that Lord which really & truly is contained in the most B. Sacrament, for he is the very same who with his only will hath created, conserueth & gouerneth heauen & earth, & with it alone can annihilate & destroy it all.

Ponder the admiration and astonishment, which it caused to King Salomon to see that the greatnes of God came to liue in that holy Tēple yvhich he had built for him, being notwithstanding the most solemne, the most sumptuous, and most magnificent that was in the world. With how much more reason oughtest thou to maruell, feare, and tremble, being but a poore Emment, and silly yvorme, to goe to receaue into thy house of base clay, that immense and diuine maiesty, Creatour, conseruer and gouerner of the world (whome the

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the Apostle S. Saul calleth the brightness of the glory of God ) being so ill prepared as thou art , thy brest also hauing beene, not the Temple of the Holy Ghost ( as in reason it ought to be ) but rather a denne of dragons, & receptacle of serpents & basiliskes.

Gather hence a great feare of the iustice of God, with a detestation of thy manifold sins : for thou being so vile a creature, and vnworthy to haue in thee so great a good, thou fearest not to enclose, retaine & harbour in thy strait and narrow brest this omnipotent Lord & God whom the heauens cannot comprehend.

THE 2. POINT.

**T**O consider who thou art, & who he is whom thou goest to receaue, and thou shalt find that an abhominable sinner goeth to receaue his Sanctifier; a vile creature, his Creatour; a wretched slaue, his Lord; finally a miserable catiffe the supreme & omnipotent God, at whose beauty the Sunne & Moone do meruaile, whose maiesty heauen and earth do reuerence, by whose bounty the society  
of

of all the Blessed is maintayned.

Ponder how, being so vile & base as thou art, thou art notwithstanding admitted to receaue a God so high: how being so little, canst thou entertayne so soueraigne a maiesty? The Creatour of the heauens, the King of Angells & men? before whose greatnes the strongest pillars of heauen do tremble, and the most high Seraphims shrink in their wings for very feare and reuerence: and if all thinges created, be in the sight of this great God as if they vvere not, vvhath I pray thee, vvilt thou be in his diuine presence to receaue him? The Church singeth and much admireth, that this great Lord (vnto vvhome heauen and earth is a strait place) disdained not to enter into the wombe of a Virgin. Measure her purity, with thy impurity; her grace, with thy deformity; her innocency, with thy malice, and thou shalt find far greater reason to wonder at thy boldnes in harbouring the Sonne of God, & of the most B. Virgin, whome she concealed, and conserued in her breast  
with



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with so great humility.

Gather hence great feare least this soueraigne King and Lord command his seruants to bind thee hand and foot ( for that thou comcest not with the garment of due innocency, and purity to this holy table and celestiall banquet ) & cast thee into the viter darkenes of hell, there to receaue thy deserued punishment.

THE 4. POINT.

**T**O consider the great iustice of our Lord, and how much he abhorreth sinne, & those which full often thou hast committed against his diuine Maiesty, for which thou deseruedst many yeares ago to haue been burning in hell fire: and as if thou wert very iust and holy, with so little feare thou presumest to enterrayne into thy house the terrible Iudge & searcher of thy life & manners, not remembering the menaces & threats of the Apostle against sinners who vnworthily, as thou, dare eat & drinke the sacred body, and bloud of our Lord.

Ponder, that if S. Iohn Baptist  
so

so pure a creature & sanctified in his Mothers wombe said, that he was not worthy to loose the lachet of the shoe of our Lord, how shalt thou be worthy to receave him? In like manner if S. Peter, Prince of the Apostles and head of the Church, being astonished at the power & Maiesty of Christ, fel downe at his knees saying: Go forth from me, because I am a sinnefull man: how darest thou come to put thy mouth to his diuine side, & sustaine thy self with that precious wine that springeth Virgins.

From hence thou mayst gather a great feare & reuerence before thou comcest & presumest to receave the maiesty of this soueraigne God, and an humble acknowledgement of thy basenes, & a deep sorrow for thy sins, perfectly imitating that sinner the Publican, to obtaine pardon therof, who knocking his brest, said: God be mercifull to me a sinner.

**THE**

## THE II. MEDITATION.

*Of Loue.*

## THE I. POINT.

**T**O consider that as great as God is in Maiesty, in iustice, and in detestation of sin (as hath been said in the precedent Meditation) so great he is in goodnes, in mercy, & in loue towards sinners, which causeth him to present himselfe in human flesh in the most B. Sacrament, & is the cause why he permitteth himselfe to be once, & many times sold, scorned, crucified, & nayled betweene theeues: for such are they vvhho receaue him vnworthily.

Ponder how far the goodnes of God reached, and how much the beames of his diuine and inflamed loue extended it selfe: sith it made that generous and magnificent Lyon, vvhich with his roaring terrified the world, to put on such meeknes, that he hath couched himselfe vpon the Altar, and is become a meeke Lambe, that

that thou mightst eat him. And this same Lord being he who commaunded that no sinner should dare to approach vnto him vnder payne of malediction, his loue hath now so disposed, and so changed him, and he is become so desirous that al men approach vnto him, & to giue himselfe entierly to all, that he doth not only call and inuite them, but also eateth vvith them: yea and his loue doth proceede so far, as that he doth not only eate vvith them, but commandeth them also to eate him, giuing them his sacred body and bloud to eate.

From hence thou mayst gather feruent desires to loue him, vvho hath loued thee so much; to haue confidence in him, vvho hath beene so liberall vvith thee, to haue accessse vnto him, who is so good & so communicatiue of himselfe, saying vvith the holy Prophet: What shall I render to our Lord for so many fauours and benefits which he hath rendred to me, and especially for this I am to receaue now: but now I know that  
it



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It is my hart which he desireth, and this will I intierly offer vp vnto him, as his diuine Maiesty willeth & commandeth me.

THE 2. POINT.

**T**O consider howv that Father of mercy who vouchsafed to be chastized in his owne flesh for thy loue, & to shed his most precious bloud & dye vpon a Crosse for thee, this very same is there glorious, and him thou goest to receaue. The same that dyed for thee, is there aliuie to giue thee life, making himselfe (as he himselfe said) thy meate, that by vertue of this sacred food, thou mayst come to transforme thy selfe spiritually into God, to put in his liuery.

Ponder the great desire this our Lord hath of thy weale and remedy, with he stood not vpon his owne cost and charges, nor regarded the losse of his honour, life and liuing, so that he might feed & cherish thee with this diuine food. Giuing it vnto thee not only to see, adore, and kisse, as to the shepheardes and Kinges, but that thou mayst receaue him also, &  
haue

*Meditation II. Of Loue. 527*

haue him in thy breast, as his holy & chaste Espouse had.

Gather from hence desires to consecrate thy selfe wholly vnto this Lord, endeavouring to be like vnto him in life & manners, seeing he said, Be holy because I am holy: & to thee in particuler he sayth: Learne of me, (that is) to be humble as Christ, chaste and pure as Christ, patient and obedient as Christ, and by this meanes thou shalt goe clad with his garment & liuery.

**THE 3. POINT.**

**T**O cōsider that God loued sinners so much, as that he was not only content to take flesh in likenesse of a sinner, but vouchsafed also, therby to communicate vnto thee his riches and treasures, to remaine in this most Blessed Sacrament vnder that sacred veile, & in that humble curtayne of that sacred host, and this not for a small tyme, but euent to the consummation of the world.

Ponder howv the loue that brought him into the world, & made him put himselfe into the hands of sinners

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sinners, this very same is that which maketh him to come the second and infinite tymes into the world, and to shew himselfe so inamoured as it were and so much in loue vwith them, that he sayd, that all this delights, ioyes and affections are to be, and conuerse vwith sinners. And yet he far more affectionately declareth and specifieth his loue, saying that, He who toucheth them, toucheth the apple of his eye, and veynes of his hart.

From hence thou mayst gather desires to haue access vnto him, and to set thy loue and affection entierly vpon this Lord. And although thy grieuous sinnes on the one side detayne and terrify thee, notwithstanding let his great loue and clemency on the other side preuaile and moue thee imitating the prodigall Sonne, who albeit he saw his owne basenes and misery, yet the goodnes and loue of his Father encouraged him to goe vnto him, and to cast himselfe at his feet, do thou also as he did: & seeing thou hast imitated him that sinned, he p  
imitate

*Meditation II. Of Loue.* 529

imitate him that repented, and thy  
heauenly Father will runne out to re-  
ceiue thee, and as to a beloued child  
will fall vpon thy necke, in token of  
his singular loue vnto thee.

H E E R E

F O L L O W S I X  
M E D I T A T I O N S

*Of the most Blessed Sacrament, to giue  
thankes vnto our Lord after  
Communion, and to medi-  
tate vpon the Feasts &  
Octaues therof.*

A N A D V E R T I S M E N T.

H E R E is wont to be much ne-  
gligence & distraction in some  
after they haue receaued the  
most Blessed Sacrament, & they reap  
all fruit and profit thereby, be-  
cause they are not prepared vvith  
pious consideration, to render  
due



due thanks vnto our Lord, or because they alwayes meditate one and the selfe same thing. Wherefore to remedy this negligence, and to repayre this damage, it wilbe good that he vyho is Priest be prepared before Masse, and others before Communion, with one or more points of the six ensuing Meditations, that variety may take a way wearisomnes which deprineth both of gust & profit. And beereby they may dresse this diuine meat in sundry manners, sith it hath no lesse properties in it, then had that celestiall Manna, vvhich gaue such tast as euere appetite desired. So this diuine Manna is of such vertue and substance, that euery one may apply it as he liketh best, and it will fauour vnto him of vvhatsouer he hart shall desire: for whatsoeuer is it, is profitable to be eaten, and pleasing to the tast, as the diuine Espouse doth note, & Saint Ambrose & other holy Fathers say: Christ is all thing vnto vs: If thou be sicke of an ague he is a Physician: if thou feare death he is life; if thou fly darknes, he

light; if thou seeke sustenance, he is food; if thou be cold, he is fire; if thou haue want, he is rich. Let the conclusion be (saith this holy Doctor) that we proue and tast of this soueraigne food, because our Lord, who is in it, is most sweet & pleasing to the palate of the soule. If therfore whatsoever may be, and thou canst desire, thou findest & hast in Christ, cōsider him euery tyme thou communicatest, according to these or the like attributes, that thou mayst reape the fruit thou desirest, & know how to render due thanks vnto our Lord, because that time is more fit for mental prayer then to read vocall prayers, or to say beads. Wherefore before thou enter into the Meditation or cōsideratiō of any of the esuyng points, to illuminate thine vnderstanding & stir vp deuotion, thou mayst first, euery tyme thou communicatest, make briefly this cōposition of place, with the petitions adioyning.

*The composition of place.*

**M**AKE account that thou art in the presence of Christ Iesus our Lord true God and Man, seeing with the eyes of consideration how he is really and truly enclosed in thy breast, as in a pix or reliquary, with innumerable Angells there on their knees adoring him.

*The Petition.*

**B**ESEECH our Lord God to giue thee eyes to see the great good that is entred into thy house, as he gaue to S. Simeon hauing him in his armes, that thou mayst regard & esteem him as the Sonne of whome he is. And to giue thee grace to bestow that small tyme profitably and fruitfully, as his diuine Maiesty requireth.

THE

THE I. MEDITATION.

*How Christ our Lord is a Phisitian.*

THE I. POINT.

**T**O consider how that Christ our Lord came from heauen into this world, to be the Phisitian of soules, and to cure the sicke therin, seeking them out and offering them health, as he did with that sicke bedrid man in the Ghospell, whome our Lord himselfe sought out at the Piscina, or Pond of Probatica, to cure him.

Ponder the loue and charity of this great Phisitian, & thy coldnes and negligence, in being thankesfull for the good he desireth to bestow vpon thee: for wheras he would cure all thy infirmities and spirituall diseases, thou like a foolish and franke person, vvilt not permit thy selfe to be cured, but vvilt rather perseuere in thy bad estate.

Gather hence to desire to subiect thy selfe to the vvill and pleasure of



such a Phisitian, seeing thou art and findst thy selfe sicke in all thy powers and senses : and in regard he is so excellent an one , that he healeth all of whatsoeuer infirmities, take him by the hand and guide him to all thy diseased parts, saying (as if he knew it not ) good Lord, come and see this my memory vnmindfull of thee, and of the fauours and benefits thou bestowest vpon it, cure it I beseech thee. Behold Lord these infirme eyes of mine, and louers to see that which is not lawful for them to desire, heale and cure them. Behold o Lord, this murmuring, talkatiue and vnbridled tongue of mine. Behold O Lord, this wretched man poore and miserable on euery side, and haue compassion on him: for if I could touch thee with sayth, thou wouldest heale me , sith as many as touched thee were made whole.

## THE 2. POINT.

**T**O consider howv that the sacred flesh and bloud of this most wise Phisitian ioyned to thyne is an vniuersall medicine to all thy euells, which

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which is of such vertue, that with his humility it cureth the swellings of thy pride, with his sorrowes & paines, thy vnreasonable pleasures and delights, with his merits, thy diffidence and mistrusts, & thy soares rancled and putrified by the inueterate and continuall custome of sinning, with the sweet and fragrant balme of his precious blood.

Ponder the mercy and bounty of this benigne Phisitian, which was such and so great, that not content to be only the Phisitian (as is manifest by that which he said to the disciples of Saint Iohn, to wit: The blind see, the lame walke, the leapers are made cleane, the deafe heare, the dead rise againe &c.) he made himself also the medicine, and giueth himselfe vnto thee to be eaten, thereby perfectly to cure thee of all thy infirmities.

Gather hence an earnest desire to haue frequent accesse vnto this heauenly Phisitian; and beseech him, that although it be vwith the cost of thy affections, honour, life and contentments, to heale and cure thee

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sith thou preceiuest thy selfe to be full of infirmities, of sinns and inordinate passions, in regard that there is not any medicine able to cure thee, but only this soueraigne antidote.

THE 3. POINT.

**T**O consider the worth and price of this medicine, sith it cost this celestiall Phisitian so many labours and paynes, yea euen his life, to leaue it thee so prepared, tempred and seasoned, that thou mightest take it with gust, sauiour, & profit in this diuine Sacrament.

Ponder, that the Phisicians of this vworld most commonly commaund some chikkin, or foule to be killed, dressed & giuen to the sicke to eate: but this Phisitian of heauen was not content to ordayne & command alone, but would also, as his Prophet sayth, become sicke to cure thee, be wounded to heale thy soares, & dye vpon the Crosse, that thou mightest liue eternally in heauen.

From hence thou mayst gather a lively & seruient desire to come neere vnto this heauenly Phisitian: for he  
alone

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alone can giue thee health and life, & prostrating thy selfe at his feet say vnto him: Haue mercy on me o Lord, because I am vveake. Heale me o Lord, and I shalbe healed. For thou knowest that from the sole of my foot, vnto the top of my head, there is not health in me. And be assured, that if thou come with desire of health & with the faith & confidence wherewith the woman which was troubled with an issue of bloud, came & touched him, thou shalt be freed of thine infirmity as she was: for if the garment of Christ had this vertue, Christ himselfe can do much more, whome thou hast within thee.

**THE II. MEDITATION.**

*How Christ our Lord is Fire.*

**THE I. POINT.**

**T**O consider that Christ Iesus our Lord, whome thou hast inclosed in thy breast, is the fire of diuine loue, whose property and excellency is to consume the humidities



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of vices, & to raise the soule to heavenly desires, making her despise those that are terrestriall.

Ponder that the vertue & quality of this celestiall fire is, not only to inflame the harts, but to giue light also, and open the eyes of him, who receaueh him worthily, as he did to those two disciples that wēt to Emaus, for sitting at the table, in breaking the bread which he gaue them (which as some Holy Fathers say, was his holy body) their eyes were opened, and they knew their God and Lord, and inflamed & burning with this diuine fire which they had in their breasts, they returned from Emaus far different & changed from that they were when they came thither, that is, of doubtfull they became saythfull; of timorous, couragious; of ignorant, learned & well instructed.

Gather hence desires to come from the sacred Communion conuered and transformed into another man, (I meane) from proud to humble; from incontinent, to chaste; from engry to patient; and from wicked  
and

and sinnefull, to iust and holy: beseeching this Lord, seeing he is a consuming fire, to purify all thy imperfections, and to open and illuminate thine eyes, that comming often vnto him, thou mayst know him, and know thy selfe, for heerin consisteth thy eternall felicity.

**THE 1. POINT.**

**T**O consider that the cause which moued Christ our Lord, to come from heauen to earth, was the desire he had to cast fire into the hartes of men, and his will is, that it euer burne.

Ponder the property of this soveraigne fire, vvhich is to purify whatsoeuer mettall is cast into it, conuerting it into selfe, vvhether it be iron or stone, I meane whatsoeuer sinner, how wicked soeuer he hath beene, though cold as iron, and hard as a stone: for this soveraigne fire ( which is God ) hath such power & force, that he maketh his ministers a burning fire.

Gather from hence desires that this Lord vouchsafe to doe the same

to thee, and that, because thou hast come vnto him and receaued him into thy breast, although thou be iron & stone, he will with his diuine heate kindle, melt and inflame thee in his loue, that tryed and tempred in this ouen and diuine fornace, thou mayst become pure, and without any rust at all, of sinns & imperfections.

## THE 3. POINT.

**T**O consider the great desire which the Apostles had of that fire of the Holy Ghost, and with what cryes & sighes, prayers & groanings they craved it of God. And after he descended vpon them, what manner of men became they? how different, how much changed, & how inflamed in the loue of God.

Ponder what may be the cause why, notwithstanding this diuine fire hath descended from heauen and enclosed it selfe so often in thy breast, thou art not inflamed and set on fire, Salomon saying vwith admiration: Can a man hide fire in his bosome, that his garments burne not? Wherefore the cause of this euil must needs proceed

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proceed from thy bad disposition and negligent preparation: for if thou shouldst dispose & prepare thy selfe, as the Apostles did themselves, and desire it as they did, it would enlighten and shine vnto thee much more then it doth, and thou vouldst be another manner of man then now thou art.

Gather hence desires to begge this benefit and diuine fire of God, saying vvith his Prophet: Burne my reines o Lord, & my hart, & leaue in it some sparke of thy fire, some token & signe that it hath been in my soule, sith thou hast vouchsafed to come so often vnto her: for where is fire, there euer remaineth some heate, and signe therof in the ashes.

**THE III. MEDITATION.**

*That Christ our Lord is Food.*

**THE I. POINT.**

**T**O cōsider that Christ our Lord is food of the soule, as he sayd himselfe: My flesh is meate in-  
deed,



deed, and my bloud is drinke in  
deed.

Ponder first the wonderfull pro-  
vidence of this Lord, sith he had such  
particuler care, in regard of thy ne-  
cessity and weaknes, to provide thee  
this corporall and spirituall food of  
bread and wine, that thy spirit might  
not faint in the way, nor perish with  
famine, as the prodigall Sonne did.

Ponder secondly, that if the  
bread which the Prophet Elias did  
eate had such vertue, that he walked  
in the strength of that meate forty  
dayes and forty nights through the  
desert vnto the mount of God: how  
much better & greater is the power  
and strength of this Mysticall bread  
(wherof that vvas only a represen-  
tation) to nourish thee in the desert  
of this life, till thou arrive at the ho-  
ly mount of euerlasting blisse, this  
being the bread that comforteth and  
confirmeth the hart of man.

Gather hence a firme purpose  
and resolution (in regard of the ne-  
cessity thou hast to nourish thy selfe  
and to live) to come often vnto this  
soure

Soueraigne table to eate this sacred bread, for in it is cōtained thy health and life, and vvithout it (as Christ himselfe said) thou shalt not haue life in thee.

THE 1. POINT.

**T**O cōsider the great loue that God our Lord hath vnto men, sith he as one inamoured and possessed with their loue, vvould that they should eate him sacramentally, that he might eate them spiritually.

Ponder the great liberality of this Lord, in inuiting all, though feeble blind or lame, not reiecting any, be he rich or poore, great or little, compelling all to come & sit at his table, so that they be not guilty of mortall sinne.

Gather hence a firme purpose from this day forward to come vnto this royall table, seeing God inuiteth thee to eat him: neither let him be enforced to compell thee, & bring thee in by violence and force: for although thou hast offended him so often and beene lame of both feet, that is, of vnderstanding and will, he will thus

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thus much honour thee, that tasting  
& seeing how sweet our Lord is, who  
giueth himselfe vnto thee in this  
meate, thou maist loose thy selfe and  
find him, & renounce all things thou  
dost pleasingly possesse for this soue-  
raigne food, wherein is contained all  
the good of heauen & earth.

THE 3. POINT.

**T**O consider the great vertue and  
power this diuine food cōtaineth  
in it, which is such, that eaten it chan-  
geth and conuerteth man into God  
by participation: how different an  
effect from that vvhich the eating of  
that forbidden tree, wrought in the  
first man, sith he perswadeth himselfe  
that eating the fruit therof, he should  
be like vnto God, which he did not  
only not obtaine, but became also  
lesse then man, & made himselfe like  
vnto a beast.

Ponder the worth & excellen-  
cy of this diuine food, which in such  
sort changeth and transformeth him  
that receaueth it in state of grace,  
that it maketh him like vnto Christ,  
as himselfe sayd: He that eateth my  
flesh,

flesh, abideth in me, and I in him.

From hence thou mayst gather a great feare of reprobation, that eating so often this soueraigne food, & fed like an infant with the milke of the delights and dainties thereof, thou hast notwithstanding such a languishing appetite, and reapest thereby so little fruit and profit, as if thou receauedst him not, persisting in thy wicked life, & bad customes.

**THE IIII. MEDITATION.**

*That Christ our Lord is most rich.*

**THE I. POINT.**

**T**O consider how our Lord God whom thou hast in thy breast, is most rich and most mighty: In vyhome (as S. Paul sayth) be all the treasures of wisdom and knowledge hidden, and there thou shalt find them, if with humility & without curiosity thou shalt seeke them, vnder those sacramentall formes of bread & wine.

Ponder, that if the goods, which  
are



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are contained in this sacred host, that thou hast receaued, be so great and soueraigne (as in very deed they are) why dost thou not rid thy selfe of all the other goods thou hast (which are not such) to possesse and enioy these, as the Apostles did, and Christ himselfe did the same for thy loue, spending liberally all he had for the benefit of harlots and sinners, instructing some, curing others, & shedding his precious blood for all, & giuing to thee his Blessed flesh to eat that thy spirit might liue.

Gather hence desires to giue thy selfe intierly to him, who gaue himselfe so entierly for thee, and beseech him that seeing he is so rich and thou so poore, and bestoweth his riches so bountifully on such as are so vnworthy therof as thou art, he will vouchsafe to relieue thee, and that, sith he commandeth the rich to fauour the poore, his diuine maiesty being so rich, he will not leaue thy soule deuioid of his goods, but that he vouchsafe to furnish and enrich her therewith, enduing thee with the graces, and  
virtues,

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vertues and giftes of the Holy Ghost, which thou wantest, and hast need of.

**THE 2. POINT.**

**T**O consider that whereas our Lord God was rich, he made himselfe poore (as S. Paul saith) that by his pouerty we might be rich.

Ponder how much God loneth pouerty, being himselfe the chiefest riches, sith he calleth Blessed the poore in spirit, promising vnto such the kingdome of heauen.

Gather hence desires to be poore in spirit in this world, that thou mayst be rich in heauen, saying with the Prophet, Looke vpon me o Lord and haue mercy on me, because I am needy and poore. For what King or Prince is there in the world, that lodging in the house of a poore man, bringeth not with him his royall furniture for his owne chamber, and at his departure bestoweth not on him great graces and fanors. Wherefore O Lord, seeing thou being the chiefest riches, hast vouchsafed to lodge in my poore cottage, adorne it with the

the hangings of grace and vertue, which are the furniture of thy royall house and pallace, doing some fauor to the mai.ter of the place where thou art entertayned.

THE 3. POINT.

**T**O consider the graces & benefites which our Lord God did bestow on Obededom and all his, for hauing receaued into his house the Arke of the Testament, which was only a shadow & figure of this most holy Sacramēt, but more & greater benefites are receaued wheresoeuer this diuine Arke & coffer of the treasurs of God entreth, which is his most sacred body, pierced & opened in so many places, discovering his riches.

Ponder how this our Lord, entring corporally into the house of S. Peters wiues mother, deliuered her from her Feuer: entring into the house of the Arch-sinagogue, he re- uined his daughter: In the Pharisees house he pardoned Saint Mary Mag- dalen her sinnes: finally entring into S. Elizabeths house he sanctified the infant Saint Iohn, & replenished his

Mother

Mother with the holy Ghost: for where God entreth, he worketh great wonders and miracles. Beseech, him that seeing his diuine maiesty vouchsafeth to enter into thy poore house, and to be lodged therein, and is so rich in mercy, he vould make thee partaker thereof, pardoning thy sins and restoring thee to a new life of grace, to make thee a worthy habitation of his.

# THE V. MEDITATION.

*That Christ our Lord is a good Pastor.*

## THE I. POINT.

**T**O consider that Christ Iesus our Lord to make himselfe known to be a good Pastor, would not only put on the grosse skin of our humanity, that his sheep (which are his elect) might know, follow and loue him, & not fly from him: but would also feed & maintaine them with his owne most precious blood: Being parched with heat, & cold with frost, sleeping on the ground, fasting day and



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and night, finally like a good shep-  
heard being straine, leaning vnto a tree  
to deliuer his sheepe from the infer-  
nall wolfe.

Ponder the good offices which  
this excellent shepheard hath done  
for thee an vnprofitable sheep, fee-  
ding thee, curing thee & seeking thee  
with the griefe of his hart, teares of  
his eyes, and the sweat of his browes,  
vndergoing so many afflictions and  
toyles to reduce & bring thee backe  
to the fold vpon his shoulders: and  
shou like a lost & vgratefull sheep,  
hast strayed and cast thy selfe so often  
from him to betake thy selfe to lewd  
pastures, which did poison and kill  
thy soule.

Gather hence inflamed & effe-  
ctuell desires to follow the steps of  
thy shepheard, vvalking vwhere he  
walketh, and be assured that if thou  
permit thy selfe to be ruled and go-  
uerned by him, nothing shalbe wan-  
ting to thee.

THE

THE 2. POINT.

**T**O consider how often, in presence of this soueraigne shepheard without feare or shame, thou hast grazed and fed in the greene meddowes and forbidden pastures of thy intemperances, not fearing the perill & danger of falling into the gripes & teeth of the infernall wolues which be the diuells, from whence this good shepheard hath so often deliuered thee that wert their prey.

Ponder how vngratefull thou hast beene to this great & Mayster-shepheard Christ Iesus, for the fauors & benefits he hath bestowed on thee, in giuing his life for thee, sith not content to be an vnprofitable & erring sheep of his fold, thou art also become a rauenous wolfe, persecuring him with thy sinnes.

From hence thou mayst gather desires to bewayle and lament them, & to call vpon thy Pastour vvith mournefull bleating, that he may seek and find thee, saying as a wandering and lost sheep, vnto him: My Pastour, I knew well to stray and loose

my

my self. **THE 2.** to reclayme and recover my self. I know not. Seeke me O Lord, & fetch me out of the briary bushes of my sinnes, into the fertile pastures of thy fauour, and grace.

**THE 3. POINT.**

**T**O consider that this good Pastour sayd, I know my sheep, & they know me, and I loue them so vvell that I haue not doubted to giue my life for them. And if this seem much, how great an argument of loue may it beto haue offered and giuen himselfe for those wolues which haue mangled and slaine him.

Ponder first, how much it importeth thee to treate often with thy Pastour, that thou mayst know him, and vnderstand his pleasure, desire, & will, for this is it which he most expecteth of thee.

Secondly how much it auaieth thee to know thy selfe, that if thou haue any thing not beseeming the sheep of such a Pastour, thou correct and amend it, least he expell thee out of his flocke, which were the greatest disaster

disaster that could befall

Gather hence <sup>all</sup> to be the  
sheep of this shepheard, giuing him  
all thou hast, without reseruatiō of  
any thing to thy selfe, that is, thy  
soule and body with thy senses, thy  
hart, thoughts, meanes, honours,  
life and contentment, sith he gaue all  
these first for thee: and now to seale  
vp the whole, he giueth himselfe to  
thee as food to eate. And if he haue  
loued thee so much, and bestowed  
such fauours on thee being his Ene-  
my, what will he giue thee, or what  
will he deny thee being his Friend, &  
a good and profitable theep, in regard  
thou art marked and sealed with his  
precious Bloud.

THE VI. MEDITATION.

*That Christ our Lord is a Spouse.*

THE I. POINT.

**T**O consider, that our LORD  
is the Spouse of thy soule, in  
whom in most perfect manner  
found all that which can be desi-

A a red



red in a good Spouse, Beauty, as God and as man, for he was goodly of beauty aboue all the sons of men. Nobility of birth, as well of his Fathers, as of his Mothers side. Discretion most perfect, for he is wisdom it selfe. Infinite riches, for he is heire of all that God hath in heauē and in earth; finally he is very louing and of a sweet and peaceable condition.

Ponder, that this spouse knoweth right well how to honour, adorne and beautify, with his graces and vertues, the soule that is to be his Espouse, obseruing towards her the ceremonies of true loue, and taking pleasure to see and discourse with her daily, and to cherish her with the pretious and soueraigne food of his sacred Body and Bloud, which she receaueth in the most holy Sacrament that by these pledges and tokens of loue, she may know that he desireth to be her Maister and Spouse alone.

Gather hence desires wholly to yield thy selfe from this day forward as an Espouse to such, & so worthy Spouse

Spouse, and for no affliction or tribulation whatsoever to abandone his friendship and sweet conuersation: and keeping the word thou hast giuen him, beseech him to communicate vnto thee some of the manifold graces and vertues which he hath in himselfe, that thou maist be able to correspond with loue, to that great loue he beareth vnto thee.

THE 2. POINT.

**T**O consider how that Christ our Lord only out of his meere goodnes hath set his affection on thy soule deformed & poore, thou hauing been disloyall and broken thy faith to him, not once, but an hundred times; yet the loue neuertheles which he beareth thee is such, that he doth solícite and intreate thee to open him the dore of thy soule and hart, for his desire is to be vnited with thee.

Ponder thy indignity, folly, & want of loue, how vnwise and how much ouerseene thou hast beene, in not acknowledging this diuine spouse & as an adulteresse hast been disloyall vnto him, hauing so often cast thy

eies and affection on base and deformed slaues. Yet the bounty of this our Lord is such, that albeit thou deseruest a thousand hells, he pardoneth thee, inuiteth and intreateth thee to returne as a fugitive to his house; & falling on thy necke, as on the prodigall sonne, receaueth louingly, entertaineth, and cherisheth thee, honoring thee with the garment of his graces and vertues.

Gather from hence desires to enter into his house, purposing rather to dye a thousand deaths then to forsake such a Lord, such a Father, & such a Spouse. Beseech him to giue thee his grace hence forward to keep thy promised fidelity vnto him, commending thy soule & all the powers thereof vnto him, that thou mayst be no more thine, but his, who hath taken thee for Espouse, saying with her: I haue found him whome my soule loueth: I hold him, neither will I let him go.

THE 3. POINT.

**T**O consider how great the dignity & honour hath been, in which thy

thy Spouse hath placed thee, sith not regarding what thou deseruest, nor thy slender fidelity, he graciously giueth thee his hand & ring of his hart, that henceforward thou mayst account, receaue & enioy him as thine with pledges of so great loue.

Ponder how great reckoning thou art to make of thy soule, sith God esteemeth so much thereof, that he giueth himselfe, & all thinges els, to espouse himselfe with her, notwithstanding her deformity and misery. And such is his loue and mercy that he hath full often set his affection & been enamoured with foule slaues, to make thē his beautifull daughters which he hath bought, not with delight and pleasure, but with sorrowes & torments, which is the coine of the Crosse.

From hence thou mayst gather desires to offer vp thy hart and will to such a Lord, so to be no longer thine own, but his who hath bought thee with his precious bloud, and taken thee for his espouse. Beseech him to graunt thee his grace, that

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thou mayst obserue fidelity and loyalty towards him, and that seeing hitherto thou hast been barren, thou mayst from hence forward begin with his grace to yield fruit of benediction, with holy desires, words, & deeds.

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## FINIS.

BOYOLA, St. Ign.





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July y<sup>e</sup> 21 1720

Frances Rescon was born

July y<sup>e</sup> 11 1721

William Rescon was born

January y<sup>e</sup> 7 1722

Elizabeth Rescon was

born October y<sup>e</sup> 10 1722

Phillip Rescon was born

November y<sup>e</sup> 17 1725

Thomas Rescon was

born March y<sup>e</sup> 24

1727

September y<sup>e</sup> 27

John Rescon was born

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Originally bound in contemporary calf with brass clasps. In April 1946 only the boards remained, the backstrip having been lost. The cords had long since broken so that the volume had fallen into two parts, which had later been joined by crudely stabbing the leaves in the middle portion and tying them together.

These stabs are still to be seen toward the inner margins of the middle portion. When taken apart for rebinding, in April 1946 the condition was as follows:

Collation: \*<sup>6</sup> A-K<sup>12</sup> L<sup>12</sup>  
(-L11, 12) M<sup>12</sup>  
(-M1-4) N-Z<sup>12</sup> 2A<sup>6</sup>.



Condition: The six missing leaves (L11-M4) had been torn away at the point where the volume was broken. They are indicated by a gap in text and pagination. Some pairs of leaves, though there is strong reason to believe that they were originally conjugate, were not so when examined.

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